

THE
ISLE OF MAN.

OR, 2.76.1

*The Legall Proceeding
in Man-shire against
SINNE.*



Wherein, by way of a continued Allegory, the chiefe Malefactors disturbing both Church and Commonwealth, are Detected and Attach'd; with their Arraignment and Judiciall tryall, according to the Laws of England.

The spirituall use thereof, with an Apologie for the manner of handling, most necessary to be first read, for direction in the right use of the Allegory through-out, is added in the end.

By R. B. Rector of Batcombe in Somers.

The Twelfth Edition.

LONDON,

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the signe of the Angel, 1648.

0100 \$03

TO THE
Right Worshipfull

Sr THOMAS THINNE
Knight, and to his Religious-
ly affected Lady, the Lady

KATHARINE THINNE:

All saving graces in the blessed way
unto eternall comforts are
unfaidely wished.

Right Worshipfull,

SInce your depar-
ture, and now re-
turne to Longleate,
(where the poore
feele your mercies in set times
of release and daily alms, and
your Tenants and commen
Neighbouring Inhabitants
good entertainment at the
generall time of great house-
keeping) it was my hap to tra-

A 2 vell

The Epistle

vell into and thorowout the whole Isle of Man: now it is u-suall with all travellers to discourse of their journyng and to relate their observations. And therefore let none object and say unto me that of Persius. *Ecire tuam nihil est, nisi te scire hoc sciatur alter.*: For I found good in my paines taking: and *bonum* is *communicativum* & *sui diffusivum*, and so quo *communius*, eò melius. In my very entrance, and afterwards every where I found written that old ancient precept, *No-sce te ipsum*. This lesson I began to take out with diligent observation. And it brought to my minde the Apostles charge, *Quisque exploret seipsum*, which I laboured to put in practice, and so sought my selfe in my selfe; for I remembred

γνῶσις οὐκ
αὐτοῦ.
The scope of
this book for
one to see and
know him-
selfe.

Dedicatory.

bred that saying long since learned, *Orbis quisque sibi , nec te quiesciveris extra.* Thus my travell became very profitable to me ; and the varietie of sights withall procured delight , and turned my paines into pleasure.

In my travelling I came to the County Towne or chiefeest Seat there , called Soule , where I rested for sometime , because it fell out to bee the Assise week for all that Iland : Where I especially marked how in all things they proceeded against Malefactors according to the Lawes of England : in this onely lyeth the difference : there is never but one Judge , whereas we have ever two appointed in every Circuit , as wee have now in this Westerne , very honoura-

The Epistle

ble and religious Judges, quos honoris causa non possum non nominare. Sir John Walter, Lord Chiefe Baron, and Sir John Denham, another worthy Baron of the Exchequer, lovers of vertue and Justice.

And indeed, such ought Judges to bee, as was and is this Judge in Man. He is a Judge of Fethroes choise, and verax, & Dei timens, oſor turpis lucri. Hee is divinely given, prudent, impartiall, and very quick (upon good information) in dispatch of Causes. He was worthily attended, as he ought ever to bee, with a worthy Sheriffe, with Justices of Peace, Knights and Esquires, Gentlemen of singular note and fame in that Country. This I heard of them, and it appeared

Dedicatory.

red by their practice that they
all stand for the maintenance
of the Lawes , they see their
Soveraign well served, Justice
duly observed, and judgment
executed accordingly.

They never side with any,
for they hate faction : Pride
and Envy, two restlesse make-
bates , who for notorious mis-
demeanour , I saw bound to
the good behaviours. So as
now there a *Cæsar* like spirit ,
patitur superiorem ; and a *Pom-
pey suum parem*. They runne
all one course, and as true Is-
raelites , *quasi vir unus* , for
publike good. Therefore doe
the people live in peace , the
Land prospereth, Justice flou-
risheth, vertue is exalted, vice
suppressed , and the enemies
at home and abroad made to
feare.

The Epistle

The whole discourse of this excellent order, and carefull proceedings there by me observed, from my first entrance nnto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture, addicted to private prayer, besides set forme for the whole family, to be entertainers of the Preachers of Gods Word, giving freely to such Benefices as they hap to be void, not being seduced by mens offering large sums to procure Advousons aforehand, as too many Patrons be in these dayes. Now the Lord God Almighty hearten you on, unto these things more and more, and to every other good grace, that may lively demonstrate to the world the power

Dedicatory.

power of saving knowledge,
in the use of Gods abundant
earthly blessings so largely be-
stowed upon you, with which I
earnest prayer unto God for
you, and for a blessing upon
these my endeavours to fur-
ther the same, I humbly take
leave.

Your Worships in all

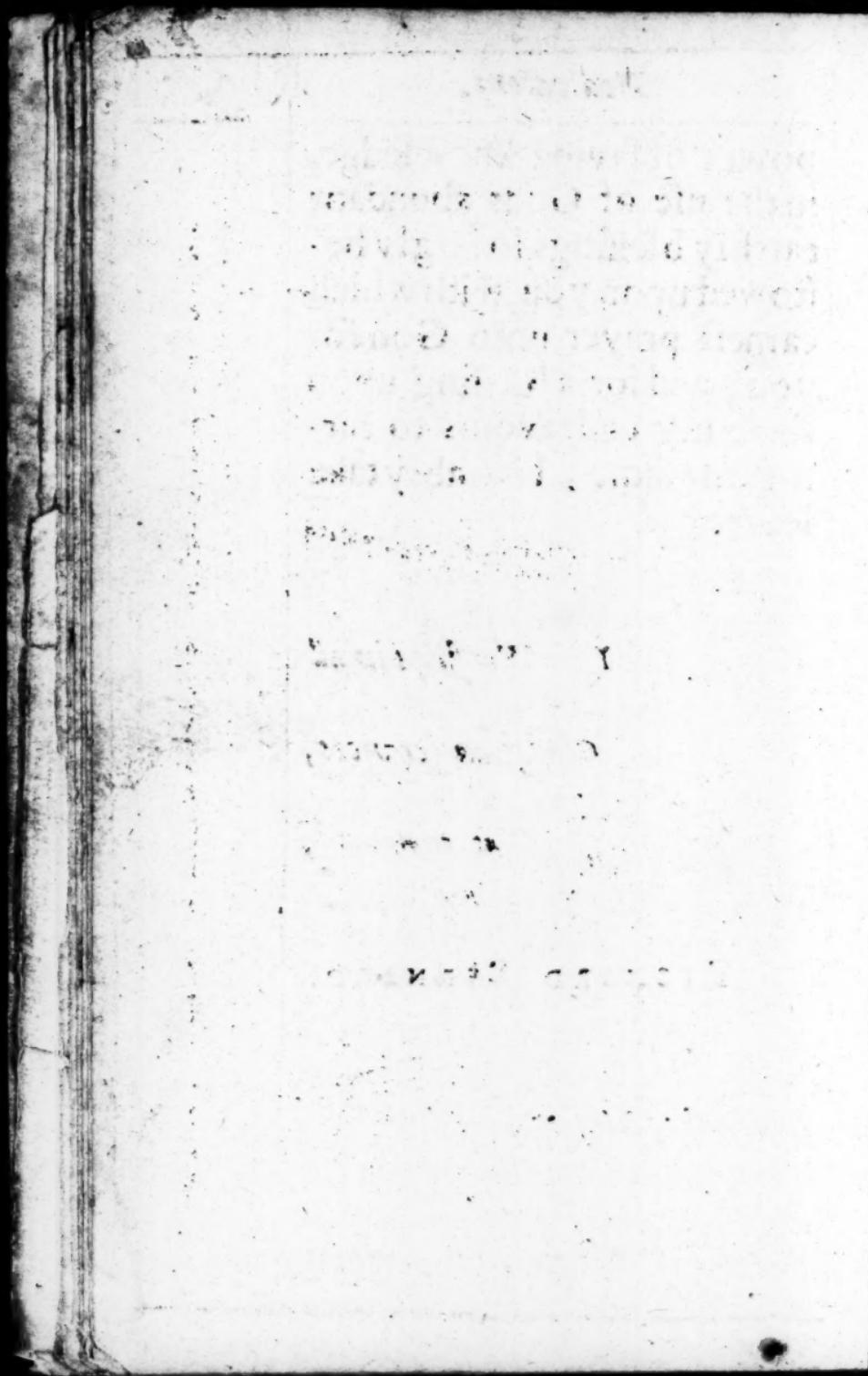
Christian services,

at command,

RICHARD BERNARD,

Baccombe, May 31.

A S THE



THE
AVTHORS
earnest requests.

IRST, to the Worthy Reader, whosoever, to whom let mee but say thus much of this Discourse and allegoricall narration ; that in it sunt bona , sunt quædam mediocria, sunt mala nulla : Yet if any thing may seem distastfull, let thy minde be to take it well, as Cæsars was, to interpret well the seeming offensive carriage of one Accius the Poet toward him, and thou wilt not be displeased. Thy good minde wil prevent the taking of an offence where none is intended so be given. In discovery, attacking, arraigning and condemning of sinne, I tax the Vice, and not any mans person : so as I may say with one ;

Hunc

The Epistle

Hunc servate modum nostrum
vere libelli,

Parcere personis, dicere de vitiis.

Thou hast here towards the end of this discourse the tryall and judgement upon four notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or secret conspiracies, which at any time ever were in that Island. The other two were the principall Abettors, and the chiefeſt supporters of them. Their names, their natures, & their mischievous practices, thou maieſt find at large in the narration.

There ſhould have been, at that Assizes with these, the arraignment of certain ſuspected Witches: but this was prevented, because the Grand-Jury Gentlemen could not agree to bring in their Billa vera: for that they made queſtion of diuers points, whereof they could not be resolved at that preſent.

I. Whether the afflicted did ſuffer by only ſome violent diseases in na-
ture, producing ſtrange effects like
practices of Witchcraft; Which for
want

Old-man.
Madame
Heart.

What to be
conſidered
before men
come in with
a ver-

to the Reader.

want of a judicious Phyfitian they could not discern.

2. Whether the afflicted were a counterfeit, as was one Matwood, the Boy of Bilson, and one Mary Brofier? or that he or shee having some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysterica passio.

3. Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the devill, without the association of a witch, as it hapned to Job, and others in the Evangelists? Or that the afflicted hath a devill, and is a witch, and hath by his or her own wayes brought this evill upon him or her, without the practice of any other witch?

4. Whether they might proceed upon meer presumptions against the suspected, or rather stay til they had more certain and grounded proofes.

5. Whether they could (none of them being read in any learned Tractates touching the practices

dict against
supposed
Witches.
See Doctor
Cotta his
tryall of
Witches.

The Epistle

of witches) rightly examin the suspected, to find out a witch, and so to bring him or her deservedly under the power of authority?

Request to
Grand Jury-
men touching
my Booke of
Witches.

The summ of
that Booke.

There is now come forth by the leave of Authority, A Guide to Grand Jury-men in cases of witchcraft: my suit is that they would be pleased to accept of my well-meaning therein. In which, all these points before are fully handled, as also, That there are Witches: who are most subject to bee made Witches: How they prepare themselves for the Devill: How Satan draweth them to a league, and becommeth familiar with them, That there are good Witches, and the signes to know them, That there are bad Witches, and how they practise, and what it is that they can doe, and how many things must concur in bewitching. What are the signs to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certain evidences against such a

to the Reader.

one. How throughly to examine a Witch, With many other particulars set forth in twenty eight distinct Chapters fully, and yet with great brevity. The death of five brethren and sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Judge, and now in danger to be questioned again, hath moved me to take this pains; not to prevent Justice, nor to hinder legal proceedings; but that I may not be mistaken nor wronged, as I was once, and more should have been, had not the wisdome and goodnesse of so reverend a Judge accepted graciously of my upright Apology against vain Accusers.

I made a Petition then to my Lord the Judge, to the worthy then M. Sheriffe, and to all the Worshipfull of the Bench then present, which I am bold to renew again more publikely, and that now this ninth time, because it pleased that reverend Judge so wel to like thereof, and to secondit, and is wished of

Judge
Denham.

Sir Robert
Philips.

many

The Epistle

many to finde some good effect at
the length.

The state of poore prisoners is
well known, and how their soules
safetie is neglected: and yet our Sa-
vior gave such a testimony to a pe-
nitent thiefe, as he never gave to
any mortall man else, for hee told
him that he shold be that day with
him in Paradise.

How blessed a work would it be to
have maintenance raised for a learn-
ed, godly and grave divine, that
might attend to instruct them daily;
Twelue pence a quarter, of one pa-
rishi with another in our County,
would encourage some compas-
sionate holy man therunto: And
what is this? Not a mite out of e-
very mans purse to save soules.

If with this instruction there
should be means to set them also on
work, they might get somewhat for
food, for raiment. They might so
prevent the miserable fruits of
sloth; their minds would be employ-
ed, their bodies bee preserved in
health, and not pine away.

Request to
the Judges,
the Sheriffe
and Justices
for spirituall
food to poore
Prisoners.

The benefit
of setting
Prifoners on
worke.

to the Reader.

consumed with vermine. Tea, enforced-labour there, would terrifie loose vagrants, and lazy wanderers and the idle rout , from turning thieves, more than either imprisonment or death hiterto hath done, And besides, such as should escape, would by this heavenly means of instruction, and bodily labor, become, through Gods mercies , more profitable members in the Commonwealth afterwards : whereas now they become twice more the children of Belial , than they were before.

Oh, let me be bold earnestly to beseech you , and in all humility to crave your mercifull & tender bawels of compassion towards them.

And first of you (right honourable my Lords the Judges) who sit as Gods among men to give judgement upon this so wretched, and so miserable a generation of mankinde : that if they die , they may be more ready with all patience and submission of spirit , to receive their just reward , and your doome of death

Sir John
Walter
Lord chiefe
Baron.
Sir John
Denham.

The Epistle

dear upon them, or if they be acquitted and so live, they may learn afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not this rejoice your hearts, to forward such a work, when your Lordships doe know that the blessed Angels doe rejoice at the conversion of sinners?

Next of you (Worthy Master Sheriffe) under whose wisdom, religious affection, tender mercies, & powerfull abilities, the Prison, & the prisoners be for the time present. Shall not this worke set forward by you bee unto you an everlasting remembrance?

Then of all you (right Worshipfull the worthy Justices of our Country) by whose authority these offenders are sent unto prison. Oh that it might not displease you, to heare me calling upon you by name, who, I hope, are well minded to such a blessed and charitable work.

Yee deservedly honored Knights, Sir George Speake, Sir John Sto-well,

Master
Symmes.

to the Reader.

well , Sir Francis Popham , Sir Henry Barkly , Sir John Windham , Sir John Horner , Sir Edward Rodney , and Sir Robert George , And may I not here also name the worthily esteemed of their Countrey though not at this present in Commission with you , Sir Ralph Hop ton , Sir Robert Philips , Sir Charles Barkly , and Sir Edward Barkly ? All to be gracionstly pleased to commiserate their lamentable case , and to help forward this work of piety and pitty towards prisoners ?

O yee other Worthies of your Country no lesse generously affected , John Powlet , Robert Hopton , Edward Rogers , George Lutterell , John May , Francis Baber , Robert Cuffe , Thomas Bretton , John Coales , William Francis , Rice Davys , Thomas Windham , John Hartington , John Harbin , William Capel , and Anthony Stocker , Esquires , let the bowels of compassion compasse you about , that you may effect this so good a deed , and be honored for ever in bringing to passe so rare a charity . The

If I mistake
your places,
I pray you
pardon me.

The Epistle

The worke surely would blesse you all. Alas, the prison now is a very picture of Hell, and (more is the pitty) as the case now stands is no lesse than a preparative thereto, for want of daily instruction. It would be, by a faithfull Ministry, and bodily imployment of them, a house of Correction with instruction, and so happily the way of life. Then might charity quicken up justice to send offenders obstinately persisting in evil, and abusing their liberty, unto prison, in good hope of their reformation. The losse of their corporall liberty, might through Gods mercy, then gain them spirituall freedom. Health by labor would be preserved, and their soules by wholesome instruction saved.

The Father of our Lord Jesus Christ, perwade your well disposed hearts, to such an unbegun work among so many deeds very famous in this renowned Nation. The Spirit of the Lord God of Heaven and Earth rest upon you, to cause you to affect this, and in time to effect the same

to the Reader.

same, by stirring up the Country, and by your own mercies in your life times, you giving, and at your death bequeathing somthing thereunto. Even so be it, and the Lord God Almighty be with you all herein, Amen.

My suit is to every Keeper of a prison, if they be no kin to Master Newman, the Goaler in this discourse, that yet they would take acquaintance of him, and become better known to him. That their prisoners may by their vertues and religious care be better disposed.

My request to poor prisoners is, to redeem their time ill spent, to call to God for mercy and pardon: and to move them hereunto, let them in serious meditation put themselves in mind of these things.

1. That their liberty abused, God hath by the hand of authority taken from them, as unworthy to live freely in a Common-Wealth.
2. That as they neglected and despised spirituall means of salvation, they are now deprived thereof. 3.

That

Request to
the Keepers
of Prisons.

Request to
the poore
Prisoners.

Meditation
for them
while they ly
in Goals.

The Epistle

That as before they delighted only
with wicked company, now are they
shut up one with another together.
4. That their rags are ensignes to
them of their ragged condition.
5. That their filth and vermine
telleth them of their filthie conver-
sation, and their many sins and cor-
ruptions. 6. That their want of
food is a punishment for such of
them, as have abused Gods blessings
to gluttony, drunkennesse, and the
fruits thereof, wantonnesse, and filthy
uncleannessse. 7. That their prison
is as it were a picture of hell, to mind
them of their end, whether they are
going if they do not amend. 8. That
their expecting of the Assises, is an
instruction to look for Jesus, the
judge of all the world. 9. That
their chains, fetters, and bolts, teach
them to consider the nature of their
sinnes, which hold them bound to
answer at the Bar of Gods justice.
10. That their desire of life by a
Psalm of mercy should move them
to desire eternall life, through the
mercies of God in Jesus Christ, who
will

to the Reader.

will be gracious to every true
believing penitent : which graces
(poor prisoners) God send you: and
and fear onely to die eternally.

Before I end I have a suit to all
that profess the Law, that if in this
Allegory, fetched from such terms
as be better known to them, than to
my selfe, I do mistake , they would
be pleased to passe over that , and
make use with me of the spirituall
sence, which is the drift of my labor
herein. And so at length I take
leave , with my prayer to God for
the peace of Ierusalem , and for a
prosperous successe to all that love
the Israel of God with our Coun-
tries glory and safety, Amen.

THE

— A good many of the old
trees still stand, though
the wood has been cut down
and used for fuel.
There are some fine old
trees still standing, and
the wood is still used for
fuel. There are some fine old
trees still standing, and
the wood is still used for
fuel. There are some fine old
trees still standing, and
the wood is still used for
fuel. There are some fine old
trees still standing, and
the wood is still used for
fuel. There are some fine old
trees still standing, and
the wood is still used for
fuel.



THE ISLE OF MAN.

OR,

*The Legall Proceedings in
MAN-SHIRE.*

Lament. 3. 40.

Let us search and try our ways.

HE Lamenting Prophet JEREMIE in his dayes full of lamentation and mourning, seen & also partaking with others of those miseries which befel the state of the Jewes, justly procured at Gods hands for their sins,
B doth

doth here give them advice what was best to bee done, that in this their distresse God might shew them mercy: and that was to repent and turne unto the Lord, to the effecting whereof, he counselleth them two things laid downe in my Text 1. To search out sin. 2. And to put it to triall.

In the handling whereof, I will proceed as here we do againt a lewd and wicked Malefactor, legally, according to the Lawes of this Realme.

The first part of my Text is to *search*: wee know that when one hath offended the Lawes, hath committed any felony, murther, treason, or done any outrage, for which he isto be apprehended, he presently flying and hidng himselfe, is pursued, and

*A search to
be made for
sin.*

for glt

sought after ; diligent search
is made to attach him.

The Malefactor here which
doth so much harme on eve-
ry one, every where without
ceasing, is *sinne*. This is a *na-*
table Theefe and Robber, daring
to set upon any. He robbeth
God of his honour, and man
of Gods favour. This *Theefe*
stole from *Angels* their excel-
lency of glory , from our first
Parents their innocency. This
is he that robbeth us of our
graces , the spirituall money
which wee have in the pur-
ses of our heart , to helpe us
in our journey to Heaven.
This *Villaine* bereaveth us of
our goods, driveth away our
cattell, spoileth us of every
temporall blessing , of our
health, our peace, our liberty,
and plenty. He it is that utterly

*Sin is the
great male-
factor.*

Sin robs us.

ly undoeth us , and maketh our estate miserable , that we cannot thrive in any thing , Body or Soule .

*Sin doth kill
if it be not
killed.*

This is a *Murthering theefe*, wheresoever he breaketh in, by day or by night, there will he either kill or be killed; man and sin cannot both live together. Most bloodily cruel he is, for he will spare none. He slayeth the hoarie head, and killeth the tender mother with the new borne Babe. Hee regardeth no person , no sex, no age , of so murderous a disposition is he , and so inhumaneley barbarous.

Sin is strong

Pro. 5. 22.

Hee is a very strong Thief, no humane power can subdue him ; he taketh man and bindeth him : for *iniquity taketh the wicked , and holdeth him with the cords of his owne sins.*

sins. He will beare rule where he commeth, all must obey him. He will command the *Reason*, reigne over the *Will*, and swagger over the *Affections*, and lead captive the whol man, and make him serviceable to his lusts; yea, and make him spend his whole estate to maintaine him in his lustfull humours, whether it bee in pride, or drunkennes, or gluttony, or idlenesse, or whoredome, or whatsoever else it is, he both must and will have maintenance, else he will set all on fire: for wickednesse burneth as fire.

This is an ungratefull and mischievous Theefe: for let any entertain him and favor him: he wil work their overthrow. Yea, so vile a Villaine is hee, that the more any make of

B 3 him,

Rom. 7.23.

Isa. 9.18.

Sin doth him
the most hurt
that most lo-
veth it.

Jer. 5. 25.

Jer. 4. 18.

*The evill
which sin
doth.*

him, the worse is he to them : for, he with holds all good from them , bee procureth mischiefs to light upon them . He keepeth out Grace from having any entertainment . Hee smoothereth Conscience for speaking ; hardeneth the Heart for feeling ; blindeth the Judgement from discerning ; stoppeth the Eare from hearing any good counsell ; lameth the Feet from walking in Gods paths ; benummeth the Hands from doing duties of Charity , and maketh the Tongue to falter in speaking of holy things . Neither yet doth he this one-ly ; but hee worketh Enmitie betwixt his Favourite and his best friend , even between God and his own Conscience . And to make up the height of his mischiefe ; the more to strengthen

strengthen himself against his foolish and unhappy friend , hee , at unawares to him letteth in , and that into the best roome , (even the heart) his great and most deadly enemy the *Devill*.

Thus Covetousnesse did let him into *Judas* heart , and set him on worke to betray Christ . Flattery let him into the hearts of the false Prophets , to deceive *Ahab* . Carelesnesse lets him in to hinder the fruit of the Word . Losse of Gods grace lets him in , and seven worse with him , to ruine a man utterly . Hypocriticall vaine glory , and Covetousnesse did let him into the hearts of *Ananias* and *Saphra* : for vaine glory made them sell all , to make a shew to be like *Barnabas* : but Go-

B 4 covetous-

Mat. 6, 14.
15.

King. 22.

Mat. 13.
Mat. 14.

Act. 5. 10.

vetousnesse with unbelieve advised them to with-hold some of the money, lest they shu'd happen to want: but how to doe this, and keepe their credit they knew not; therefore *Hypocrisie Vainglory, Covetousnesse and Unbelieve* called in Sathan, to heare his counsell, who taught them to lie unto the Holy Ghost, but to the Death of them both. Thus we see, what an ungratfull Villaine sin is to his best friends.

*Sin is very
subtile.*
Hebr. 3.13.

Rom. 7. 13.

Lastly, this Theefe is a pestilent subtle Theefe. Sin is deceitfull; it beguiled *Adam, David* and *Salomon*: Yea *S. Paul*, one once rapt up into the third Heaven, doth acknowledge that it deceived him. And whom hath it not deceived; Hee is therefore carefully

carefully to bee avoided and taken heed of: and this robbing, murthering strong, ungratefull, mischievous and subtle theefe diligently to be sought out.

But before *Search* can bee made, a *Watch* must be set to espie him out, that hee may be attacted.

The *Watch-man* appointed for this purpose, is *Godly jealousy*, who hath ever an holy suspition of a mans own wayes, lest in any thing at any time hee should mis-behave himselfe.

This vigilant *Watchman* hath with him two *Assistants* ever to accompany him; the one is *Love good*, a zealous fellow for God and good duties: the other is *Hate ill*, an angry and waspish fellow,

B § and

A watch set
to espie out
sin.

The watch-
man is one.

Assistants
are two.

and of a fierce countenance against sin.

These three ever keepe together, so as sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

*The Town
watched.*

Travellers.

Posts.

The Inne.

Town large.

*Streets are
four.*

The place where these are set Watchmen, is called *Soules-Towne*, a Towne of great resort, a thorow-fare, never without Travellers, ill motions, day and night; and the Posts, which are Satans suggestions, ever and anon passe thorow, and many at the Common Inne, the Heart, take up their lodgings.

This Towne is very spacious and large, for besides many *Back-sides*, *By lanes*, and *Out-corners*, these are four great streets: *Sence-street*; *Thought-*

Thought-street, Word-streete,
and Deed-street; in some of
which this lewd companion
sinnē, and his Copef-mates
will be found wandering.

When the Watch is set, they
have a Charge given them by
one in autho rity, which is
this: *Keep thy Soule diligent-
ly: and withall they have a
watchful eye to the Inne, and
to take heed least at any time
there bee an heart of infidelity
to depart from the living God:*
commanding also the Watch
men to exhort one another dai-
ly, lest their hearts bee hardned
with the deceitfulness of sin.

These watchmen have al-
so a Watch-word given them,
even a word of preventing
grace: saying unto them, this
is the Way, walke in it, when
they are turning to the right
hand;

Charge gi-
ven to the
watchmen.
Deut. 4. 9.
Prov. 4. 23.

Heb. 3. 12,
13.

A watch-
word.

Isa. 39. 21.

band, or to the left.

To this Watch word Godly jealousy with his associates doe willingly attend, keeping carefully the watch, so as the Theefe is descried, and presently they make Hue and Cry after him.

The Hue and Cry.

*Eleven ways
how to know
sin.*

Rom. 3. 20.
7, 8.
1 Joh. 3. 4.

Thus Hue and Cry is written by the *Bible clarke*, and containeth infallible markes to discover sinne, whereby it may bee certainly knowne; and they are these:

1. By the *Law of the tenne Commandemens*: for by it commeth the knowledge of sinne; for every failing in that which is commanded, and every thought, word and deed against that which is forbidden, is sin.

2. By every exhortation to virtue, and every rebortation from

from vice : being appendices to the Commandments , shewing what wee ought to doe ; and what ought to bee shunned and avoided of us .

3. By every Threatning which is the word of Gods displeasure for sinne .

4. By punishment inflicted , which is certainly Gods hand for sinne ; for were hee not provoked by sin , hee would not afflict us .

5. By the humble Confession of such as have acknowledg'd their sinnes in particular .

6. By plain Accusations , laying sins to mens charge , Isa. 59.3. &c.

7. By reproofes and checks for sin , 2 Chron. 19. 2.

8. By places sumbring up sins by name in sundry Scriptures , Rom. 1. 29, 30, 31. 32.

I Tim.

Isa. 1. 11. 18
3, 14, & 5.
20.

Acts 5.5. &
13, 11.
Jer. 15.8.
Lam. 3. 33.

Josh. 7. 20.
Ps. 13. 5. 14.
1 Sam. 12. 19
Mat. 27. 4.
1 Tim. 1. 13

1 Cor. 15. 9
2 Chro. 19.
2.
1 Sam. 2. 19

*1 Tim. 1. 9, 10. 2 Tim. 3, &c.
1 Cor. 5. 11 Gal. 5. 19, 20, 21.
Rev. 21. 8. Pro. 11. 1. Mic. 6. 11.
9. By the description of sin,
shewing what it is, as in 1 Joh.
3. 4. & 5. 17 Rom. 14. 23 Prov.
21. 4. & 24. 9 & 1. 21.*

*10. By the description of
godly men negatively, by such
things as they ought to avoid,
as in Psal. 1. 1. & 15. 3. 5. & 24.
4. Ezek. 8. 68. Isa. 33. 15. Ps.
101. 3. & 16. 4.*

*Lastly, by the description of
wicked men, by their bad qua-
lities and conditions, Psal. 10.
2. 11. & 12. 24 & 57. 21.*

The Hue and Cry thus set
out, it is carried by the Spirit
of Supplication, crying mighti-
ly to the Lord for grace and
mercy to helpe in time of
need, as David did: who saw
sinne before him, and then
made

*Who carried
the Hue and
Cry.*

made the Hue and Cry , saying ; *Have mercy upon me , O Lord , according to thy loving kindnesse , according to the multitude of thy mercy doe away all mine offences .*

Psal. 51. 12.

This Hue and Cry , must not be let slip at any hand , but bee carried along in the pursuit , lest in following of sin , men bee deceived , and solid Vertues bee attached in stead of Vices . For this wee must know , as Vices have not a few friends (as after shall be shewed ,) so Vertues have many enemies ready to informe against them , that they may bee pursued after as Malefactors , that sinne in the meane while may seeke shelter and escape : and the enemies are these :

i. One Mr. *Outside*, in the
inside

Vertues ene-
mies .

1. *Out side ,*
and his de-
scription .

inside a carnall Securitan , a fellow that will come to his Church, keepe his Sundaies and Holydaies : But yet in the Congregation while hee sitteth among others , sometimes he is nodding , and sometimes fast asleep ; and if he abide waking , then is his mind wandring abroad , so as he remaineth still ignorant , without any effectuall power of the Word ; and being out of the Church , he is presently upon his worldly businesse .

This fellow cannot abide any after-meditation , or Christian Conference with others of that which hee hath heard ; and if hee espie any meeting together for this purpose , then hee maketh information against them , and is ready to send the Huc and Cry ,

*What he is
an enemy to.*

Cry, as against privie Schismaticall conventicling, and unlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

2. The second is, Sir *Worldly wise*, a very foole to God, a selfe conceited earth-worme, whose wisdome is from below, and therefore *sensuall, earthly, and divellish*, who proudly with much disdain, condemneth and contemneth the wisdome which is from above, pure and peaceable, sincere and charitable; and is ready to send the Hue and Cry after it, as after foolish and doting simplicity.

3. The third is, Sr. *Lukewarm*: this fellow is a temporizing time-server, *Fack on both sides*, he is all in the praise of moderation

2. *Wicked worldly wise described.*

Jam. 3.15.

What he is an enemy to.

3 *Lukewarm his description.*

*What he is
an enemy to.*

*4. Plausible
Civill, his
description.*

*What he is
an enemy to.*

*5. Machia-
vell his de-
scription.*

moderation & discretion, one very indifferent between this and that ; he cannot endure fervent zeale, but would have Hue and Cry sent against it as a fiery mad brain'd rashnesse.

4. The fourth is, Sir *Plausible Civill*, a fashionable fellow, framed to a commendable outward behaviour for civility , but in matter of Religion he hath no more, but what he hath by common education, custome, and example of other. To the life of Religion hee is a stranger strict serving of God , and a more narrow search of ou wayes, he holds to be foolish scrupulosity , and is desitrous to have the Hue and Cry sent out against it, as against phantasticall precisenesse.

5. The fifth is, Master *Machiavell*,

chiavell, a mischievous Companion: all for policie, little for piety, and then in pretence onely: He is a very *Jehu*, zealous against *Baal*, to root out *Ahab*s posterity, for the more sure settling of the kingdome to him and his: but in state Idolatry, a very *Ferozeam*, to keep the kingdome from being re-united to *Judah*. Hee cannot suffer gainefull abuses to be reformed: but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he have the *Hue* and *Cry* made against their endeavours as against some Puritanicall tricke.

What he is
an enemy to.

6. The sixt is one *Libertine*: this licentious fellow hath a Chiverell conscience, caring for nothing but how to passe on

6. *Libertine*
his descrip-
tion.

*What he is
an enemy to.*

7. *Scrupulo-*
ny his descrip-
tion.

*What he is
an enemy to.*

on along his life in pleasurable contentments, *Religion* by him is held to be but a devised Policy to keepe men in awe of a Deity; and therefore when he feeth *Religion* to be made conscience of, he presently causeth Hue and Cry to be made against it as against *Cyprisie*. This prophane enemy laugheth at, and mocketh at Christianity.

7. The seventh is, *Scrupulosity*: this is an unsociable and a snappish fellow, he maketh finnes to himselfe more than the Law condemneth, and liveth upon fault finding, *Weaker Apprehension* is his Father, and *Misunderstanding* his Mother, and an *Uncharitable heart* his *Nurse*. The use of Christian liberty, if it be more in his conceit than hee pleaseth to

to like well of, then would he have the Hue and Cry sent against it as against carnall security. This is a rigid and censorious Adversary.

8. The eighth is the *Babbling Babylonian*: this is a doting companion, and superstitiously foolish, hee boasteth of *Antiquity*, though his waies be *Novelty*: yet he will have it the *Old Religion*, and if any forsake it as Idolatry, those he condemneth for *Schismatics*, and labours to have the Hue and Cry sent out against all Reformation in Christian Churches as against *Heresie*. This is a bloody *Antichristian* Adversary.

8 Babylonian
his descripti-
on.

Whom he is
an enemy to.

These are the principall Informers (for I passe by pettie companions) which endeavour to mislead the pursuer of

of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to have sinne set out by marks infallible in the Hue and Cry : else this subtil Villaine sna will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath to keep him from being apprehended.

The shifts which commonly a Theefe maketh to escape in his flying away, are two:

i. By a shew of Virtue.

ii. Is his Counterfeiting the habit of an honest man: so sinne craftily putteth upon himself the shew of Virtue, as *Je-hu* did piety, for the getting of a Kingdome, and establishing of it to himselfe: whose sinne was covered with a pretended

*Shifts by
which sinne-
scapes are
principally
two.*

i. *By a shew
of Virtue.*

ded and hypocritical zeal for the Lord. *Ananias* and *Saphyra* mad shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transforme himself into an Angel of light, and his Apostles into the Apostles of Christ: so can sin the seed of Satan, put upon it selfe the counterfeit of vertue.

2. A Theefe will alter his name, and by assuming the name of an honest man oftentimes escape away; and after this manner also escapeth sinne, Vice getting upon it the name of vertue. And so *Drunkennesse* escapeth under the name of *good fellowship*; *Coveteousnesse* under the name of *good busbrandry*; *Filty Ribauldry*, under the name of

2 Cor. 11.
13, 14.

2. By the
name of Ver-
tue put upon
vices.

What Vices
get the name
of Virtues.

of Merriment , Pride of apparel, under the name of Decency and Hindsomenesse ; bloody Revenge for wrongs offered, escaped under the name of Valour ; Foolish wastefullnesse, under the name of a francke and Liberall Disposition ; Superftition under the name of Devotion of Fore-Fathers and the old Religion , Remisnesse in punishing , under the name of Gentlenesse : Flattery , under the name of Unoffensiwenesse ; Luke-warmenesse in Religion , under the praise of Discretion ; and many such like foule Vices , do thus deceitfully hide themselves , and so escape unattached .

If by these his shifts he cannot escape Godly jealousy , that constant pursuer , then will he seek to be holpen by his kindred

dred and freinds: for sin hath many, who will either so defend him, or excuse him, or deny him, or hide him, or make him so little in fault, as will almost perswade Godly jealousy, that it is even needlesse so eagerly to pursue after him.

Friends of
sin and how
they shew it.

1. The first of these is his *Grandsire Ignorance*: for hee knowes no sinne, hee cannot reade the *Hue and Crie*: hee breedeth sinne, and bringeth him up, and maketh no conscience of it: if sinne get into his house, he holds himselfe safe enough.

1. Ignorance
how a friend
to sin,

2. The second, his brother *Error*, the sonne of ignorance, this fellow mistaketh all and misconstrueth the whole *Hue and Crie*, and can finde no fault with sin, and so endea-

2. Error,
how a friend
to sin.

C voureth

voureth to send the pursuer another way.

*3 Opinion
how a friend
to sin.*

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no: and will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may prevent certaine dangers are disputed, *Pro & Con.* as men say; The sin of usury by many is brought under opinion as lawfull some way.

So the sinne of Idolatry, to goe and heare a Massie without inward reverence, as it was disputed in Queene *Maries* daies to prevent the eminent danger of death then. Many finnes evident enough are

are made disputable if they yeeld profit, or be delightsome to the flesh, or such as may helpe to keepe a mans person or state in safety, for all these *Opinion* will bee a Protector.

4. The fourth is, one Master *Subtiltie*, his wit being attended on by little conscience of the truth. This man commeth with his distinctions to cleare an *A&t* from sin, thus with his *latria & doulia*, he will have Idolatry no Idolatry ; so with his biting and not biting, and lending to the rich upon Use, but not to a needy brother, damned Usury must be no sin. This *Subtiltie* of wit with a chiverell conscience, maketh foule sinnes to passe along as no sinnes.

4. Subtiltie,
how a friend
to sin.

5. *Custome
how a friend
to sin.*

Mat. 27 18,
16, 21, 26.
Joh. 18. 39,
40.

6 *Forefa-
thers.*

Joh. 4.10.

7. *Power,
how a friend
to sin.*

5. The fift is called *Custome*, this old Syre patronizeth many vaine and sinfull practises. By this the Iews held it no sinne in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

6. The sixt is a Popish fellow called *Fore-fathers*: hee advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritane justifid their false worship.

7. The seventh is one Sir *Power*; hee maketh ever that warantable, which law establisheth, ordaineth, and decreeth. Great and capitall sins in the Romish Synagouge are thus countenanced.

8. The

8. The eight is Sir *Sampler* who produceth for patterns, great mens and learned mens examples, as if they could not doe amisse: but whatsoever they doe or say, it must be good and lawfull, and therefore imitable without sin.

9. The ninth is Sir *Most-doe*, who maintaineth finne from a generall practice, because multitudes doe it here, and there and every where; and therefore no finne to doe such a thing, which almost all, or the greatest part doe.

10. The tenth is one Sir *Silly*, one made all of good meaning, who will qualifie the fact by thiuking no harme, or intending well. Thus would *Saul* have justified his rebellion, and *Abime-lech* excused his taking of

8. *Sampler*,
how a friend
to sin.

Ier. 44. 17.

9. *Most-*
doe how a
friend to sin

10. *Silly*,
how a friend
to sin.

1 Sam. 15

15.

Gen. 10. 5.

Abrahams wife. And thus vaine persons excuse their wanton communication, lascivious songs , foolish jestings, and such like, laying they meane no harme, they onely make themselves merrry. Thus Sir Silly is he that maketh simple soules pleade good meaning for all their foolish superstitions, blinde devotions, and licentious merriments.

11. *Vaine
hope, how a
friend to sin.
Gen. 3 &
4.*

The eleventh is *Vaine Hope* : this teacheth to put off the fault to some other , as *Adam to Evah*, and *Evah to the Serpent*, and to deny the fact; as *Cuin* did, even to God himselfe, hereby hoping to shift off sinne, and to escape punishment , who maketh G O D all of mercie..

The

12. Presumption how a friend to sin.
Deut. 29

Isa. 28. 15
16;

13. Willfull, how a friend to sin.

14 Saint-like, how a friend to sin.

The twelfth is the Lord *presumption*, he feareth not judgement, he blesleth himselfe in his evill waies, he maketh a covenant with Death, and a league with Hell, and suffereth sinne to be his daily guest, and will let the *Hue* and *Crie* passe along without any feare of perill, as nothing at all concerning him.

The thirteenth is Sir *Willfull* hating to be reformed : this is an obstinate friend for sin, who will wilfully defend it, and be carelesse of all reprooves. This fellow in contempt will tread downe the *Hue* and *Crie* under his feet, and maintaine sin.

The fourteenth is Sir *Saint-like*, which under the shew and shadow of Piety, and pretended houesty, will cover much

iniquity, and hide it for a time, that it be not taken by the persuer with the *Hue and Crie*; such were the Hypocriticall Scribes and Pharisees.

These great ones, and many other moe, are the friends of this theefe and Rebell: but yet for all these Favorites, *Godlyjealousie* espies him out, and his harbour, and presently goeth to a Justice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

The Justice is not one of a meane ranke, or any pettie Justice, but the very Lord chiefe Justice of Heaven and Earth, the Lord Jesus: for it is he that can give the warrant to attach sinne, no other warrant will sin obey.

The

Godlyjealousie will
not bede-
ceived by
these.

*Lord chiefe
Iustice.*

*Warrant
and the form
thereof.*

The Warrant is the power of Gods Word. The Forme of which Warrant is, (as you see in my Text) to search out and attach sin with all his As-sociates, and to bring him and them before Authority, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalfe.

The procuring of this War-rant, is by going unto, and conferring with some of the *Lord Chiefe Justices Secretaries*, the Writers of holy Scrip-tures, setting downe this charge; as *Ieremie* doth here, *to search and try our wayes.*

This Wariant procured, *Godly jealousy taketh and carrieth to an officer which hath Authority to make search and attach sin.*

*Secretaries
to the Lord
chief Justice.*

The Officer
to attach sin-
is understand-
ing.

Understan-
ding four-
fold.

1. Deputy
Constable.

This officer, without which sinne neither can, nor indeed will be attacted, is *Understanding*, who knoweth what sin is.

Now as there be foure sortes of Officers which may attach Felons by warrant, *The Deputy-Constable*, *The Tithing-man*, *the Petty Constable*, and the *Head Constable*: so is the spirituall Officer foure-fold.

1. *The Deputy Constable* is commonly some neighbour, intreated to performe the Office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwells, may do, for all him, what they list.

This Deputy Constable in this spirituall Township, is the

the Understanding darkened, the sonne of Ignorance, and grand child of Blindnesse of heart: this is a blind Constable, and hath never an eye to see with.

This suffers all disorder in the whole man or soule Towne ship. Here be such as bee alienated from the life of God, past feeling, given over to worke all uncleanness with greedines. All the affections are quite out of order, and no care taken for their reformation: for this fool sh fellow employeth himself about his grounds, cattell, sheepe and oxen, about buying and selling, as for the estate of his soule, he is to it a very stranger: He knowes the price of corne, oxen, and sheepe; but what is the excel-

Understan-
ding dark-
ned.

Ephes. 4 18
1 Joh. 2. 1.

Ephes. 4.
18, 19.
The evils
under it
committed.

excellency of Vertue, what the evill of Vice, what the price of his soule, he neither knowes nor cares to know.

*Tything-
man.*

2. The *Tithing-man* which commonly is a meane fellow, & so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where hee hath his dwelling. If any amendment bee sought, it is onely for some notorious shamefull misdemeanours, and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

*Grosse un-
derstanding,
the evill
thereof.
2 Pet. 1. 9.*

This Tything-man is *Grosse understanding*, like one purblind, who cannot see afar off, but onely grosse transgressions forbidden in the Law,

Law; according to the sound of the bare letter onely; as theft, murther, adultery, and so forth. The spirituall meaning and large extent of the Commandement, he is wholly ignorant of. This purblind Tything-man suffers a number of disorders in his towship, and must be much urged to see very grosse and foule misdemeanors: else will hee not seeke to reforme them.

3. *The Petty Constable*, which is some civill honest man of the Parish, and perhaps hath some Countrey learning, but yet is an one-eyed fellow, half-sighted, and passeth by many faults.

This Pettie Constable is the *Understanding somewhat cleared*: he hath an insight into the morall Law, who by civill

3. Petty-
Constable.

*Understan-
ding some
what cleared*

civill education, some art and learning, and an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospel Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common Law, which is the Law Morall, neither in the Statute Law, the Law of the Gospell, or Law of Liberty, is hee any professed Student. He is no *Innes of Court* man, never brought up in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profession.

As hee is no Student in these, so he is no practitioner, but onely aimeth at civill behaviour, common honesty, and

A meere ci-
vil honest
man, who and
what a one.

and careth to be held onely a Christian at large, and to profess the Religion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

Therefore where this kind of understanding dwelleth, there care is had onely to see to disorders against civill honestie and common morall duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe figheted Constable, a superficiall fellow in divine truth, aimeth at no more.

The saines immediately against God, and against his Gospell, as unbelief, impatience,

*What he on-
ly looks un-
to*

*What finds he
regards not.*

ence; pride, disdaine, envy at other mens gifts, presumption of Gods mercy, abuse of his favours, and many such hee taketh no notice of but permitteth them to livewhere he hath to doe, without contrall.

*4 Chiefe
Constable.*

4. The *Head or Chiefe Constable* is a man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both lawes and a good practitioner therein.

*Illuminated
understan-
ding and the
excellency
thereof.*

This chiefe Constable is *Illuminated Understanding*: he is one, that hath both his eyes to see with, of nature and of grace, he is well read both in the **Common Law**, the **Lawmorrall**, and the **Statute-Law**,

Law, the law of liberty, the Gospel of Christ, hee hath beeene along Practitioner in both, and is called the *spirituall man*, who can discerne and judge of all things.

The place of his common abode and dwelling, is in *Regeneration*, a very healthfull comfortable and commodious habitation. Hee is no straggler but loveth to keep home, and to looke to his office.

He hath an excellent Famillie; his Wife is called *Grace*; his two sons, *Will* and *Obedience*; his three daughters, *Faith*, *Hope*, and *Charity*; his two servants, *Humility* and *Selfe-deniall*; and his two maides, *Temperance* for his summer house of prosperity, and *Patience* for his Winter house

¹ Cor. 2.

*His habita-
tion is rege-
neration.*

His family.

house of Adversitie.

*The good he
dost.*

This chiefe Constable, where he dwells, keepeth very good order, hee suffereth not the Rebell sin to rule and swagger in the Town-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or Envy, as once in *Miriam*, or such like happen to be found where he hath to doe, he speedily sendeth them packing. For though they may at unawares perh pscrepe in, and be found where he dwelleth, in some street of this towne, yet they get thereno abiding place: though hee canno ever and at all times prevent their creeping in, yet he alwaies taketh care that they settle

settle not themselves where he hath to doe , but will dislodge them wheresoever hee shall finde them : for he is ver-
y carefull in his office to dis-
charge it to the utmost .

This chiefe Constable is hee
to whom Godly jealousie brin-
geth his Warrant , to seeke
out the Rebell sinne and to
attach him .

This Constable having
received the Warrant , pre-
sently addresseth himselfe to
make the search . But forthat
sinne is Masterfull (especially
every * capitall sin , which is
attended on by many other)
& will not easily submit , but
dare make opposition against
authority , till he be overma-
stered : Therefore this man
takes with him sufficient
company , to watch sinne for
escaping ,

*This is that
which appre-
hendeth sin.*

**Which hath
antecedent,
concomitant
and subse-
quent sins.*

escaping, to goe very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

First, hee taketh his owne two servants, *Humility* and *Selfe-deniall*, which ever in every search necessarily attend him.

Then going together, hee calleth upon his next neighbour, *Godly sorrow* with his seven sonnes, ready to beare them company, *2 Cor. 7. 11.*

The first of these is, *Care* to finde ou sin, that it may no be hid.

The second is *Cleering*, which, when he espieth sinne will not winke thereat, nor partake with it.

The third is *Indignation*, a fierce fellow, which can never

Aydants,
two servants

2 Neighbour
Godly sorrow
and his
seven sons.

1. *Care.*

2. *Cleering.*

3. *Indigna-*
tion.

ver looke upon any sinne, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor servile feare, all too base minded to attach sinne; but such a feare as maketh him to stand in awe of God, rejecting all fellowship with the wicked and partakers with sinne.

The fifth is *Vehement desire* to apprehend sinne, to bee in Gods favour, in love with the godly, and free from his owne corruptions. This is a stirring fellow.

The sixth is *Zeale*, who dare seaze upon even the most capitall Rebell, for he is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoever he findeth him.

The

4 Feare.

5 Vehement
desire. ¶

6. Zeale.

7 Revenge.

The seventh is *Revenge* who answereth to his name; for he desireth to pay sinne home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the *chiefe Constables* command, to leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebell, and strongest theefe. What sin in the soule is it, which this chiefe Constable with his men, his neighbour *Godly sorrow*, and his seven sons cannot overmaster, and leade by Gods grace captive, and make it the Kings prisoner?

As the Constable goeth with these his many neighbours,

bours, and with his owne servant, to the number of ten besides himselfe, a couple of busie fellows uncalled thrust in themselves to encrease the number.

The one of these is *Selfe-love*, a pestilent fellow, for he not onely can hinder the Constables diligence in taking paines to search, but in searching to be too partiall, and over respective to himselfe, if the sins sought after be either pleasurable or profitable: but also withall, he can dull the spirit of *Godly sorrow*, and doe his seuen sonnes very great mischeife, as by their confessions afterward it doth appeare.

Wherefore when the Constable *Understanding* espieth him he commandeth forthwith

A Couple of
busie fel-
lowes.

i. Self-love
what cull he
doth.

*Selfe-denial
removes him.*

*2. Selfe-conceit,
and the
mischiefes
thereof.*

Pro. 12. 5,
& 3, 5, 7.

Isa. 5. 21.

with his servants *Selfe-deniall*
to put him out of the compa-
ny for hindering the search.

The other is *Selfe conceit*,
the former lewd companion
disordereth all the affections,
this blindeth judgement, by
the overweening of a mans
selfe, and will picke the War-
rant out of the Constables
pocket, and will blow out the
candle-light which is in the
Constables hand, if he be not
prevented.

This wretched fellow of all
wisemen is held a foole; for
*The way of the foole is wise in
his owne eyes*, and there is more
hope of a foole than of him that
is wise in his owne conceit; and
therefore are wee dehortred
from being *wise in our owne
eyes*, or leaning to our owne wis-
dome, and a woe is pronoun-
ced.

ced against such: yet is the foole a very dangerous foole and a knave too: hee will so deceive by flattery. He will make a man believe his *waises to be cleare in his own eyes*, when the end shereof is death. Yea, can beguile a generation of men, and make them to thinke themselves pure in their own eyes and sight, and yet are not washed from their filthinesse. Such a conceited foole was the Lao-dicean Angel.

The Constable therefore commandeth his man *Humility*, to thrust this foole and knave out of their company, before they make search for sinne: for if these be suffered to goe along with the rest, labour is but lost, sinne will never bee found out and atta-
ched.

Pro.16.2.23

Prov.30.12

Revel.3.

Humility
puts him
away.

D Now

Now when the Constable hath ridaway these two troubleome companions , (for they usually goe together) then he goeth on to the place where he knoweth that sinne hath taken up his lodging.

The place is a *Common Inne*, an Harlots house called *Mistress Heart*, a receptacle for all Villaines, Whores, and Theeves, and for all dishonest persons whatsoever, none denied house roome or harbour there.

And that she is such a dishonest woman, is cleare and evident, as in her arraignment shall be fully proved.

But to cover her naughtiness as much as she may, she hath gotten into her house one called *Old man*, corrupted by her deceitfull lusts, to become

*The Inne,
Mrs. Hearts
house.*

*Old man.
Eph 4.22.*

become her husband, when indeed shee is his own daughter, and so live they in incest together, and keep rout and ryot night and day. If any honest Traveller (a good and godly motion) happen sometimes to fall in there unawares, he is straight way denied entertainment. Her answer is by and by, that her lodgings are taken up for other manner of men, there is no roome for any such troublesome guests as these bee: none can be merry for them, where they come hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, five doores open for their guests to come in at. These five doores are the five

Five doores.

1. The doore
of Hearing.

Gen. 3.

What evils
enter by hear-
ing.

2. The doore
of Seeing.
1 Joh. 3.
What sins
enter by see-
ing.

The first is the *Doore of Hearing*: the first that ever was open to let in sinne, as we may learne in the Serpents beginning to tempt *Eve*.

At this doore entereth in lying, slandering, backbiting, filthy Communication Flattery, Swearing, error, heresie, False Doctrine, Tale bearing, Blasphemie, and with these enter also ill opinions of one another, uncharitable judging, ill suspicion, rash credulity, and many other sinnes, caused and committed by the tongue, through want of wisdom and charity.

The second is the *Doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adultery, Coveteousnesse, Desire of *Naboths Vineyard*, The marriage of the sonnes

of

of God with the daughters of men: *Achans Theft*, who saw a wedge of gold, and desired it, and tooke it: many are the sinnes which enter in by this doore, through want of Charity and Contentment.

The third is the *Doore of Tasting*; at this enter in Riot, Gluttony, Drunkennesse, Revellings, and the fruits thereof, Chambering and Wantonnesse, Prodigality, Quarrelling, and Fighting: and many other cursed effects of seeking to satisfie the appetite: which the godly man avoideth, and also the very occasion thereof, by Sobriety and Temperance.

The fourth is the *Doore of Smelling*; at this enter in foolish niceties, perfumings, and other allurements to dalli-

D 3 ance,

Gen. 6.
Jos. 7.

Ps. 119. 37.
Job 31. 1.

3. The doore
of tasting.

The sinnes
which enter
by this sense.

Prov. 23. 2.
20, 21.
1 Cor. 5. 18.

4. The doore
of smelling.
Prov. 7. 7.
What en-
treth here.

ance, effeminatenesse, and such like.

5. The doore
of feeling.
Rom. 13. 13
What enter-
eth here.

Degrees to
the heart.

Hall atten-
dant common
sense.

Parlour at-
tendant Fan-
tasy.

The fifth is the doore of Fee-
ling; at this doore entreth
Wantonnesse, Lasciviousnes,
and other fruits of the flesh.

These bee the doores by
which all sinne ordinarily en-
tereth into the heart, except
originall sin bred within, and
brought from the wombe; as
also Satans immediate sug-
gestions, suddenly cast into the
Heart.

When sins enter in at any
of these doores, They first
come into the Hall, where at-
tendeth Common sense to wel-
come them.

Then they goe into a Par-
lour, a more inner roome, and
there staieth Fantasy to en-
taine them.

After this, they ascend into

an upper Chamber, and are there received of Intelligence, who presently acquainteth Mistris Heart, the Mistris of the house with it, which is in her Dining roome, what are the company and number of her guests come in : for this hostesse is a stately dame, and is not to bee spoken with by and by. Thus as you have heard, are her guests entertained and brought in unto her.

With her are eleven daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her selfe.

These eleven waiting Maids, are the eleven passions of the Heart, corrupt, disorderly and immoderate wantons which be these :

The first is Love, set all on pleasures, profits, honours;

D 4 and

Chamber.

Intelligence.

Dining room.

Mrs. Hearts
Maids.

11 Passions.

Love.

and wholly upon worldly and fleshly Vanities; contrary to that in 1 *Job.* 2.15. *Love not the world, nor the things that are in the world.*

2. *Hated.*

The second is *Hated*, which is contrary to *Love*, setting it selfe against Gods Word, good men, and good things, a mischievous maide ever setting one another at oddes, and disquieting often the whole houle and the Table of guests!

3. *Desire.*

The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either richers or honours, or variety of pleasures.

4. *Detesta-
tion.*

The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good

good counsell, good company , godly conference, much lesse reproofe or any opposition in her waies.

The fift is *Vain-hope*, which possessing the Heart , maketh it foolishly presumptuous.

The sixt is *Despaire*, contrary to hope, which caufeth acts against reason , against nature sometimes : as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh men run into dissolute and rebellious courses ; even to walk wilfully on in evill , as being without hope.

The seventh is *Fear*, which passion doth so slavishly captivate the minde , as it will make a man forget his duty to God, so as he may escape danger with men, as it did Pe-

5. *Vain hope.*

6. *Despaire.*

Jer. 18. 12.

7. *Feare.*

ter, and Pilate: and is ever a false friend in adversity.

8. *Audacity.*

Num. 1. 4,

40.

9. *Joy.*

Rev. 1. 10.

10. *Sorrow.*

Exod. 12. 30.
11. *Anger.*

The eighth is *Audacity*, contrary to feare, which maketh a man foole hardy, without deliberation to thrust himselfe into imminent dangers, as it did the Israelites.

The ninth is *Joy*, which cheareth a man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

The tenth is *Sorrow*, contrary to joy, which afflieteth the soule, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the Land of Ægypt.

The eleventh is *Anger*, which commeth upon a man not

not onely for apparant injurie, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordicai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

There is no passion contrary to this, for though quietnesse be contrary to anger, yet its no passion: therefore they are but eleven as *Thomas Aquinas* reckons them.

Besides these attending very diligently on Mistris Heart, she hath a man servant called *Will*.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at Mistresse *Hearts* and her Maids command.

¹ Sam. 25.
Hest. 3.5.
1 Kin. 5. 13.
¹ Kings 22.

In his Sunnes.

*Mrs. Hearts
Man servant
Will is made
the seruante
to all.*

Love.

Gen. 38. 16

Hatred.

Gen. 27. 43

1 King. 1. 5.

1 Kin. 5. 20.

If *Love* in a Maide affect
a young man, though all her
friends bee against it, yet
marke how sh e sets *Will* on
worke for her. I *Will* have
him (faith shee) though I ne-
ver have good day with him.
Will, here must make the
match against all gaine-say-
ing. *Fudah* he lusted after one
he saw in the way (not know-
ing it to be *Tamar*:) *Will* must
here make the filthy bargain.
What (faith shee) wilt thou
give me? I *Will* (saith he) give
thee a Kid.

As *Love* sets *Will* at work,
so doth *Hatred*, as we may see
in *Esau*, I *Will* kill my brother
Jacob. So doth *Desire*, as in
Adoniah, who said, I *Will* be
King. In *Gehezi*, greedy of
gaine, I *Will* run after him *Will*
here made the feet to runne,
the

the tongue to speake , the hands to receive . So in *Tudas*, to betray Christ, *Will* must do it. What *Will* you give me, and I *Will* deliver him into your hands : Thus to these and all other passions , this *Will* is made a pack-horse , a slave; and without him they can doe nothing. *Will* is the man that must ever doe the deede for every passion , though they be contrary one to another : miserable is his service , that must bee commanded by so many Mistres- ses, and so disagreeing among themselves one from another.

When the *Heart* hath ca-
tained her guests thus , as
you have heard, and received
them into her *Dining-Roome*,
provision is presently made
for

Mat. 26.15

*The bears
provision for
fins.*

for them, yea she hath it ever ready for them, as never being without many guests.

Table Instability.

The *Table* is spread, which all must sit at, and this Table is *Instability*: for inconstant are the thoughts of the whorish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sines, yet to her they are alike welcome, one as well as another; although some at one time sit nearer to her than at another, as guests doe that sit at such a round *Table*.

Tablecloth Vanity.

The *Table-cloth* that covereth

teth it is *Vanity*: for upon *In-*
stability with such vicious
guests what can there be but
Vanity? This *Salomon* found
in all his inventions, *Eccles. i.*

The *Bread* set on the Table,
is the *Fitnessse* of every sins pro-
per object, without which, sin
Actuall can no more live than
a man without bread

The *Salt* which seasoneth
sins appetite to feed it selfe is
Opportunity, for time, for place,
for person: this sharpneth sin
to be working, as the appetite
to receive food, when it is wel
seasoned.

The *Trenchers* to eate on,
are *Strength* of every mans
Nature to act sin.

The *Napkins* to make
cleane their hands and mouth
in eating, are the pretended
shewes of vertue, contrary to
these

Bread.

Salt.

Trenchers.

Napkins.

these Vices , by some good workes (so they wipre their mouths , as the Harlot in the Proverbs) and by some good deede of either one kinde or other outwardly done : and thus they wipre cleane their fingers , and will not bee thought to bee the uncleane persons which they are taken for .

Dishes of meat.

1 *The lusts of the flesh.*

Who eateth of this.

2 *Lusts of the Eyes.*

Who feeds on this.

The *Dishes of Meate* set before them , are onely three .

The first is the *Lust of the flesh* , and this is served up in the *Plate of Pleasure* .

Of this Dish feedeth heartily Adultery , Fornication , Incests , and all other of the like nature .

The second Dish is *Lust of the eyes* , and this is served up in the *Platter of Profit* .

Hereon feedeth Covetousne

tousnessse, Usury, Oppression, Bribery, Extortion, Unhonest gaine, and such like. Of one of these two Dishes doe all finnes taste, except the sin of swearing, in which is lewd prophaneſſe of Heart, but neither pleasure nor profit as in other finnes: though by swearing, ungodly men ſomtimes in buying and ſelling make gaine unjustly.

The third Dish is *Pride of life*, and this is ſerved up in the Charger of worldly Eſtimation. This is very windie meat, which puffeth up the minde with vaine-glory of an empty title of ſome honour, as a bladder is with wind, and yet is very costly feeding.

On this Dish feedeth Arrogancie, Pride of ſpirit, Love of Eminencie, Desire
of

*3. Is the pride
of life.*

*Who feeds
on this.*

Drinke.

Waiters.

How Mistris
Hearts maidens humour
the guests.

of Superiority, and outward Reverence, and such like, for which they are made to pay well.

The Drinke which they drinke to make them digest their meat, is the Pleasurablenes of sorne for the present.

The Waiters at this Table to give attendance that nothing bee wanting, are the eleven Maids, with Will their man.

These Harlots humour their guests, and are ready at a beck to give contentment.

Where Incontinencie sits, there wanton love will waite.

Where Displeasure is, there bated will attend.

Where Coveteousnesse is, there Unsatisfiable desire will breed to sinne.

Where Flattery, that base humo-

humoring disposition to get
grace and favour sitteth, there
Fear to offend will stand by.

Where impatiencie takes
his place, there *Anger* is
ready waiting to doe his
will.

Where *Inconsideratenesse* sits,
there *Audacie* and *Foole-*
hardinesse will waite.

Where sullen *Male content-*
ednesse sits, there *Despaire* will
soon give attendance.

Where *Jovialitie* taketh his
place, there joy will bid him
welcome.

Where *Credulity* sits, there
Faine hope will be.

And thus they attend up-
on the Table, to give their
guests all content to the ut-
most.

After full feeding follows
the taking away of these Di-
shes

Taking a-
way, vexati-
on of spirit.

shes of Pleasure, Profit, and Honour.

Eccle. 2.11.

Now where *Vanity* was the *Table-Cloth*, what can the taking away be, but *Vexation of spirit*, as *Salomon* speakes: for it is with these, as with guests in an *Inne*, all merrie and pleafant while they bee eating and drinking, till the *Chamberlain* commeth to take away, and giveth them a round reckoning, and then they take to their purses with almost a deepe silence: so unpleasing is payment on a sudden.

After Supper *Mistresse*, *Heart* providing them their Lodging.

Lodging.

The place they lie in, is but one roome for all their Guests, but it is large enough for all: the roome is

Naturall

Naturall corruption.

In this roome lyeth Mistresse Hearts, all her Maides, her man Will, and all her guests together, like wilde Irish.

With these eleven Harlots lye these guests in so many severall beds.

1. In the bed of Love, lye Wanton thoughts, Lasciviousnesse, filthy Communion, Fornication, Adultery, Whoredome, and other sinfull uncleannesses.

2. In the bed of Haire doe lye Mindfulness of Wrongs, Ill Speaking, Backe biting, Slandering, Railing, Quarrelling, Fighting, Revenge, Murther, and such like.

3. In the bed of Desire, doe lye Coveteousnesse, Theft, Oppression, Robbery, Fraud, Cozenage,

Naturall corruption.

Several beds

Loves bedfellows.

Haires bedfellows.

Desires bedfellows.

Coczenage, and such like.

*Detestations
bedfellows.*

4. In the Bed of *Detestation*,
lyc want of *Charity*, disunion
of *Spirit*, *Discord*, plot-
ting of destruction, and such
like.

*Vain hopes
bedfellows.*

5. In the Bed of *Vain hope*,
lyc violent assayes to effect
what they hope for; some-
times neglect of lawful means
presumption of mercy, abuse
of Gods favour, and prophane-
nesse.

*Despaires
bedfellows.*

6. In the Bed of *Dispaire*,
lyeth Male contentednesse,
Unbelieve, servile Feare, and
such like.

*Fearcs bed-
fellows.*

7. In the Bed of *Feare*, doe
lye Cowardsnesse, Flattery,
Faint heartednesse, Hypocri-
sie and Dissimulation.

*Audacities
bedfellows.*

8. In the Bed of *Audacity*,
Iye these, Headinesse, Rash-
nesse, Daring, desperate at-
tempts.

tempts, and such like.

9. In the bed of *Anger* doth
lye Impatiencie, Rayling,
Backebiting, Quarrelling,
Murther, and such like.

10. In the bed of *Joy* lye
Wanton delights, Foolish je-
sting, Levitie, and a world of
Vanity.

11. In the bed of *Sorrow*
lye worldly griefe, unquiet-
nesse, mutmuring, discontent-
ednesse, and such like.

Thus are these lodged in
Mistresse *Hearts* Chamber,
and there shal lyeth also with
the *Old man*, and *Will her-
man*.

The Bed which they lye
upon, is *Impenitencie*, and the
Coverings are *Hardnesse* of
heart, and *Carnall Securitie*,
in which they lye snoiting
carelefly, till the *Chief Constable*

Angers
bedfellows.

Joyes bed-
fellows.

Sorrowes
bedfellows.

The Bed is
impenitency
The two Co-
verings.

ble come upon them , and attach them all one after another, the greater *Villaines*, and the lesser *Theeves*, not sparing any : He feareth not to attach the Capitall, neither passeth he by any of their meanest associates.

*What the
attaching of
sin is.*

The attaching of sinne is nothing els but the *Apprehension of Gods wrath*, striking us with feare through the terror of the Law , and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Felons , who knowing themselves guilty of the breach of the Lawes , are stricken with feare, in their apprehension of death, which they know they cannot escape.

These

These theeves thus apprehended, the *Constable* carrieth them to the next *Justice*, by Authority of his Warrant.

The Justice is well informed *Judgement*, able to examine every malefactor, that is, every sinne, brought before him.

A Justice of Peace must bee a man of wisdome and experience : so this spirituall Justice must bee a judgement well informed in wisdome and discretion, wisely to proceed against sin.

It is meet that a Justice be learned in the Lawes, to know how to proceed legally : so must this spirituall Justice bee learned both in the Law and Gospell, to know what finnes are committed

*Justice is
well inform-
ed judge-
ment.*

*What a one a
Juice
should be.*

E against

against either of them , and thereafter to proceed.

A Justice is commonly to be one in that Country where hee is an inhabitant : so this Justice must bee every mans *well informed judgement* within himselfe , not another mans : for it is not another mans judgement , that can sit downe in his soule , to try and examine his heart and waies , but his owne judgement . *For who knoweth what is in man , saving the spirit of a man which is in man .*

1 Cor. 2. 11.

*What his
Office is.*

The Justices Office is to preserve peace , and to see the Laws observed , and to see to the suppressing of all disorders , routs , ryots , robberies and conspiraces : also to take order for all vagabonds , stout and sturdie Beggers ; yea to see

see the reformation of all un lawfull gaming , and every misdemeanour whatsoever, by Law prohibited ; contrary to the Peace of our Soveraigne Lord the King, and the quiet of the Weale-publike; so this spirituall Justice , his Office is to see peace kept betweene God and himselfe ; to see the Lawes of God obserued ; and to see all disorders in his soule , as vagrant thoughts , sturdy resolutions, riotous behaviour, every misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the Peace of a good Conscience , and the quiet of the soule, contrary to the dignities of a Christian , and the honour of our Soveraigne Lord the King, Christ Jesus.

*What well informed
Judgement
is to doe.*

*How to deale
with a Male-
factor.*

1. Examin.

*Examine sin
in 8. things.
1. Name &
nature.*

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Goale, if he be not baileable.

1. He is, (as it is said) to examine the party apprehended and brought before him and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident signes, the fruits and effects thereof; so this spirituall Justice is to examine sin.

1. To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her self.

3. What were the *Causes* moving thereto, as Envy in the Jewes to put Christ to death, and in *Caine* to kill *Abel*.

4. What are the severall *Sorts* under one and the same Capitall sin: as under theft, Covetousnesse and Coozenage; under Adultery, Fornication, Selfe-pollution, &c.

5. What be the *Degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian

2. Occasion.

3. Causes.

4. Kinds.

5. Degrees.

brother , from father , and mother : So committing uncleannessse , not onely with one of no kinne, but with one nigh in bloud : in killing not an unknown person , but against nature , his father, mother, his wife, his childe himselfe.

6 Concomitan-

7 signes.

8 Fruits.

6. What finnes accompanied the same: as the making of Uriah drunk, and the murthering of him , accompanied Davids adultery.

7. What are these *signes* thereof, as the rouling eye, filthy speech and wanton dalliance, are signes of adultery : all such ornaments and vanities of which *Esay* speaketh, are ensigns of Pride.

8. What *fruits* and effects did follow thereupon: as from Will worship and Idolatry com-

commeth ignorance of God: from this liberty to sin: from this obstinacy; from this contempt of Gods true worship & sincere professors thereof, and from this at last comes bloody persecution.

2. In Examining, the Justice is to set downe the Examination and Confession of the partie: so this spirituall Justice, after he hath thus examined his wayes, he is to set it downe: This is *Serious consideration* of all his sinnes and offences, and such a remembrance of them, as may make a man to forsake them, and to turne his feete unto Gods Statutes, as *Daviddid*. The Examination without this, will be in effect as nothing: this must not therefore be at any hand omitted.

2 Write the
Examination

P. 119.30.

E 4. 3. The

3. Bind over.

*True Repen-
tance follows
Sin to the
death.*

4. *The Mittimus.*

3. The Justice is to binde some over to prosecute against the Felon , at the next Assises and Goale-delivery; so doth this spirituall Justice binde over *True Repentance* to follow the Law , and to give evidence against this *felon sinne*; which hee is very ready to doe; for it cannot be, (if a mans judgement be well informed upon serious examination with a carefull and considerate remembrance of all his sinnes)but that he must needs perforce bee made to sorrow for them , and upon true repentance, pursue them to the death with a deadly hatred.

4. The Justice finding the offender not baile-able by Law, he maketh his *Mittimus* to send him to the Goale, there

there to bee in durance to the next Assises: so this spirituall Justice doth; for hee knows by the Law of God, that *the reward of sinnes* of what kinde or degree soever, greater or lesse, though but in thought) is not baile-able by any man. No man is able to answer God for the least deviation from Gods Law, for if hee continue not in all things which God commandeth, he is accursed.

Therefore none being sufficient to lay in baile to answer God for the sin, nor sin in it self baile-able, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goale.

The *Constable*, you have heard, is *Illuminated Vnderstanding*.

Rom. 6. 2.
Gen. 2. 17.

Ezek. 18. 20
Deut. 17.
Gal. 3..

Ps. 49. 7, 8.

*Mittimus.**Chiefe Goaler, Master New man.**Eph. 4.14.**Sheriffe is true Religion.**Under Sheriffe, Holy Resolution.*

The *Mittimus* given him, is the active power of the well reformed judgement, forcing the exercise of the understanding against sinne, to finde out remedies to keepe it under.

The *Chiefe Goaler* is *Master New man*, placed over the prisoners, and made the *Goale-keeper* by the Sheriff; for the prison is his, and he is to answer the King for them.

The *Sheriffe* is *True Religion* wrought in mans soule.

The *Under Sheriff* is an *hol-ly Resolution* to perform what the Sheriff commandeth and what bee is by his Office to doe.

If any Prisoner, *sin*, break out, the *Sheriffe, Religion*, must beare the blame, saying, This is your Religion, isit;

The

The Goale is Subjection :
for saith the Apostle, (as if he
were the Goaler) *I keepe un-
der* : here is the keeper : *my
body*, here is the prisoner, *and
bring it in subjection* ; here is
the prison. When sinne is
brought under subjection,
that it doth no move reigne,
(as it doth in all naturall men,
but not in the regenerate) then
it is put in prison, but not be-
fore.

Now the Chiefe Goaler,
Master New-man, hath with
him three *Under Goalers* to
look well to the prisoners,
and all little enough, they be
so many and so exorbitantly
unruly, ready to break prison
daily, if they be not diligently
seen unto.

This *Master New mans*
three *Under Goalers* are his
Hands,

Goale is
Subjection.

3 Under
Goalers.

Eph. 4.4.
Col. 3.10.

1. Knowledge, what prisoners he looks unto.
Col. 3.10.

2. Holiness, what prisoners he seeth to.
Eph. 4. 24.

Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by S. Paul in his Epistles.

I. Is Saving Knowledge,
This lookes to these sorts of Prisoners : Ignorance especially, wilfull Error, vaine opinions, jangling Sophistrie, false Doctrine, Heresies, Doctrine of Devils, and such like.

2. Is True Holinesse: he loo-
keth to all the transgressours
of the first Table : as to Atheisme, Paganisme, Judaisme, Turcisme, unbelief, desperation, Presumption, confidence in strength, riches, places, policy, and multitude, so also to will-worship, Imagery, meere outward service without the inward, Papistry
an-

and all corruptions of Gods worship : likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his Word and Works, a vicious Life. Lastly, to Sabbath breaking, neglect of publike worship, prophanesse, persecution of the truth, and to an infinite number of other sins against God and true holinesse.

3 Is *Righteousnesse* : this lookes to all the sins against the seconde Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and couzenage, to false-witness-bearing, to back-bittings, to discontentment, and to all other transgressions, many and manifold, comprehended under these Commandements.

Now

3 Righteousness, what prisoners he takes care of.

Sins be un-
ruly.

Now because these prisoners be unruly, if there be not a strict hand kept over them: therefore least they should at unawares break forth, to the danger of the *Sheriffe Religion*, the *Goaler Master New-man*, hath Fetterers, Gives, Bolts and Manacles to hold them in, and to have them at command.

Spirituall
Bolts and
Fetterers.

And they are these: *Respect unto the Commandements of God in all our waies: Holy Meditations, lawfull Vowes, Religious Fasting, fervent Prayer, and conscientable Practice of our Christian duty to God and man.* All these are strong chaines and linkes, to keepe under and to fetter the body of sin, and all the fruits thereof, and to hold them in subjection, to keep the whole man

man in obedience unto God, when they bee fastened and knocked on by the hammer of Gods Word, and the effectuall power thereof.

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that ever were, have been broken: Drunkennesse brake out from *Noah*, rash and unadvised speeches from *Moses*, Idolatry from *Salomon*, Adultery from *David*, cursing and false swearing from *Peter*.

Therefore the *Goaler Master New-man*, must looke daily to the prisoners, and to see the prison-house sure, and to doe this.

i. He must see the doores, which

*Gods Word
an hammer.
Jer. 23.29.*

*Prison to be
seen to.*

*Doores of the
Prison to bee
fast locked
with severall
keyes.*

which are his fences to bee shut , and to have a care to locke up *Tast* (that Drunkenesse and Gluttony breake not out) with the key of Moderation in eating and drinking. To locke up *Hearing* (that Credulity breake not out) with the key of Trying before we trust. To locke up *Seeing* (that Uncleanenesse bieake not out) with the key of Contineney ; and to barre this doore fast also with contentation , that covetousnesse breake not forth.

2. In the next place he must take heed that no lewd companions lurke about the prison houle , either by day or by night , lest they cast in Fyles , to fyle off the bolts ; or pick-lockes to open the doores , to let the Prisoners escape .

These

Lewd compa-
nions.

These lewd Companions
are the *Devill*, the wicked, and
our owne *Corrupted Reason*.
Their files and picklocks are
suggestions from Satan, evill
counsell from men, worldly,
and fleshly Arguments of our
own inventions, to make no
conscience of sinne, but to
file off all those bolts, and to
open the doores of Senses,
that sinne may breake loose
and get out of subjection, to
the Goalers overthow and
utter undoing, if diligent
watch be not kept.

3. Hee must see to the
walles of the Prison, that
they bee strongly built
with good stones cemented
together. These are Morall
Vertues, and Evangelicall
Graces, by which, as by
Walles, our Sinnes and our
naturall

Files and
picklocks.

Walles
whereof
built.

**Foundation
of Subjection
Rom. 6.**

naturall corruptions are kept in. Though *Master New man locke* and barre the doores , yet if the walls bee weak, the prisoners may get out.

4. And lastly , hee must look well to the Foundation of the house, that it bee not undermined. The true foundation of Subjection of sin , is the power of the death of Christ, and of his Resurrection , in whom by Faith , thoro the operation of his spirit , by the Word , we are ingrafted,

This must not be undermined by the Popish Doctrine of free-will , and Abilities of our selves to over-muster sinne.

All these things well and diligently looked unto , the Prisoners will be kept safe in the

the Goale under *Master Newman*, untill the time of the Assises.

And thus much for the first part of my Text, the Searching, the Attaching, and imprisoning of finne. The other part, which it the *Tryall* followeth.

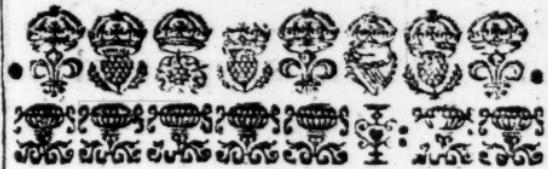
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THE SECOND PART.

AT the time of Assises by the Kings appointment, commeth the *Judge*, attended on by the *Sheriffe*, the *Justices* of the Peace, and such as necessarily are to be there, for the dispatch of such busines- ses, as come to bee tried and adjudged.

Assises the time of trial.

The *Judge* coming in place, hee hath his *Seate* or *Bench*, and being set, the *Com-*
mision is read.

The *Judge* is a Judge of
Oyer

Oyer and Terminer in the Circuit where he is appointed to sit. The judgement here is absolute, without any appeal from his sentence.

*Judge is
Conscience.*

The Judge spiritually understood, attended upon by Religion the Sheriffe, and the Under Sheriffe Resolution, is Conscience.

From this Judgement is no Appeal, for he is in Gods stead, therefore must his sentence stand, and we must submit to it.

*Bench is Im-
partiality.*

The Seate or Bench on which this Judge sitteth, is Impartially; for Conscience well informed, will judge in Righteousnesse and Truth, without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him,

him , neither doth hee pitty the person of the poore , to give for pittie an unjust sentence ; but as the truth is , so speaketh he .

The Commission is the active power of Conscience , given of G O D by his Word , to condemne the no-
cent , or to quit the innocent , except this Commission bee lost .

Sometimes it is lost , as when Conscience is *dead* , as in all ignorant persons , or *seared* with an hot yron , as some mens have beeene and are , such as fall from the faith and are past feeling , by reason of the blindnesse of minde , and hardnesse of heart : or else *benummed* , as in those that fall into some grievous sin , as did David , who lay therein , untill

Nathan

Commission
active power
of conscience .

Commission
lost , is the
dead , seared ,
or benum-
mednes of
conscience .

¹ Tim . 4.2.
Eph.4.19.

Nathan found the Commission, and acquainted him with it, when he said, Thou art the man.

2 Sam. 12. 7

Reading the Commission.

Circuit, in which Conscience sits and judgeth.

If the Commission be lost the power of Conscience lyeth dead, scared and benumbed, then the Judge can doe nothing till it be found: and being found, it is read openly

The reading of this Commission before the whole Countie, is every mans experientall knowledge of the power of Conscience, by which is acknowledged his Authority, to sit as Judge over every thought, word and deed of man.

The Circuit of this Judge is his own Soule, he is not to sit and judge of other mens thoughts, words or deeds, but of

of the thoughts; words, and
deeds of that man, wherein
he is. A mans owne Consci-
ence is Judge of himselfe; to
judge another is out of his
circuit, neither hath he any
Authority from the King of
Heaven to enable him so to
doe. Knowledge may goe
out to see and discerne of o-
ther mens waies, but consci-
ence keepeth ever at home,
and sits within to judge of
that mans courses, whose
conscience he is. Conscience
only troubles a man for his
owne sinnes, it cannot for
another mans, but as farre
forth as he hath made them
his owne, and being access-
ary to them by commanding,
alluring, councelling, commen-
ding, excusing, defending, or
winking thereat, when hee

*Accessaries
to sin.*

F ought

*Oyer and
Terminer.*

ought by his place to have punished the same.

This Judge in this Circuit is Judge of *Oyer and Terminer*; He will heare before he doth judge, and he will truly then judge as he heareth; for as he is impartiall in judging, so is hee prudent and carefull to know what and whereof to give sentence, before he doth judge. This is the Judge.

*Justices of
Peace.*

The *Justices of Peace* in the Countie are there, and doe sit with the Judge, and are in Commission with him. Of these some are of the *Quorum* and of better ranke, soine are meaner *Justices*, and take their place lower.

*Justices of
Quorum.*

The *Justices of Peace* in the soul of better ranke, are *Science, Prudence, Providence, Sapience*: the inferiours are *weake*

weakewit, Common Apprehension, and some such like.

These Justices have their Clerkes there ready with their Examinations and Recognizances. *Justice Science*, his Clerke is *Discourse*: *Justice Prudence*, his Clerke is *Circumpection*, *Justice Providence*, his Clerke is *Diligence*: *Justice Sapience*, his Clerke is *Experience*. *Justice weak-wit*, his Clerk is *Conceit*: and *Justice Common-Apprehension*, his Clerke is on-ly *Sense*; a couple of poore Justices.

With the Judge and chiefe Justices are in commission, the *Kings Sergeant*, and the *Kings Attourney*.

The *Kings Sergeant* is *Divine Reason*, a man of deepe judgement in the Laws of his Soveraigne, swaying F 2 much

The Justices Clerkes.

Kings Ser-geant.

much with the Judge.

Kings At-
torney.

The Kings Attourney is Quick-sightednesse : both are excellent helpes and Assistants to search out , and to handle a cause before Judge Conscience.

For Quick-sightednesse will soone espie an error in pleading , and Divine Reason will inforce a just conclusion , and so moove the Judge to give sentence according to equity and right. If these should be wanting , many matters would goe amisse.

Clerke of
Assises.

There is also the Clerke of the Assises , the keeper of the Writs , that hath all the Inditements .

Memory.

This Clerke is Memorie , which retaineth all those names of every sin , with the nature of the Offence : and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerke, there is the *Clerke of the Arraignement*, who readeth the inditements.

This Clerke is the *Tongue*, making confession of our sinnes.

Lastly, there is the *Cryer*. This is the *Manifestation of the Spirit*.

Before the *Clerke of the Arraignement* readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance* or godly Sorrow.

The framing of the inditement is the laying open of finne, as it may be knowne and found out to be finne, ac-

*Clerke of
Arraigne-
ment.*

Tongue.

Cryer.

*Complainant
Repentance.*

*Framing of
the indite-
ment.*

according to the true nature thereof.

Grand-Tury.

*Ignoramus
Billa vera.*

Moreover, an *Inquest*, or *Grand-Tury* there must be, by whose verdict the Offender is indited, and made a lawfull Prisoner; yet is this Inditement no conviction. What these agree upon, is delivered up in writing to the Justices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

If the former, then the complaint is judged false; it is left in record, but the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the Prisoner brought to the tryall at the Barre.

This

Pen-men of
Scriptures
are the
Grand Jury.

This Grand inquest or Jury,
are the Holy men of God, whose
writings are the Holy Scri-
ptures in the Old and New
Testament.

By the Verdict of these,
every thought, word and
deed of man, is either freed,
or made a lawfull prisoner.

But yet this *Verdict* is no
lawfull conviction of parti-
cular men, till they be rightly
applyed.

If they write upon the In-
ditement or bill framed, *Ignoramus* ; that is, if the holy
Scriptures of God declare it
not to be a sin, it is no sinne:
for *Where there is no Law, there is no transgression*. Not
the complaints of all under
Heaven, not all the Lawes of
men, Decrees of Councells,
the Commandements of

What Gods
Word makes
no sinne is no
sin.

Rom. 4. 15

Popes, can make that a sin, which they write *Ignoramus* upon.

False informers what they be.

Therefore the Bills of Indictment framed by those false informers before mentioned, *Formality, Worldly wisedome, Lukewarmnes, Meere ci-vill honesty, Machiavillianisme, Statisme, Libertinsme, Scrupulosity, and Papistry*, against *Christian Conference, Godly sincerity, True Zeale, strict Conversation, Reformation of disorders*, and the rest, are false accusers, and have upon their complaints, written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Justices, Justice *Science, Justice Prudence, Justice Providence, and Justice Sapience*, are not to be admitted, nor Judge *Conscience* to be troubled

bled therewith, though all the Popes, the whole Popish Church, all Popish Councils, and all the Popishly affected Statists in the world pleade for them; for that thought, word, or deed, is no sinne, no breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to be troubled with such Bills of complaint.

But if these write *Billa vera*, that is, if the holy Penmen have set down any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtil distinctions of the most learned, no custome, nor any thing else whatsoever, can acquite it from sin, but sin it is, and so must it be taken as a lawful prisoner to be brought

*That which
is condemnata
by God,
cannot be
dispensed
with by man.*

to the Bar, and put upon the Jury of life and death.

The Bill being found true, then they proceede unto the arraignment.

The Prisoners are brought forth chained together, and set to the Barre before the Judge.

The Prisoners are *sins* (as you have heard before) the *Old-Man*, with *Mistris Heart*, her *Maids*, and *Will her man*.

Their *Bringing forth* is the manifestation thereof by the *Goaler*, *Master New man*, *Knowledge*, *Holinesse*, and *Righteousnesse*.

They are chained; for *sins* are linked together, as *Adultery* and *Murther* in *David*; *Pride* with *hatred* of *Mordecai* in *Haman*; *Covetousnesse* and *Freason* in *Iudas*; *Covetousnesse*,

*Prisoners
sins.*

*Bringing
forth.*

Chained.

tousnesse, hypocrisie and lying in *Ananias & Saphira*; yea the breach of all the Commandments in the fall of *Adam* and *Eve*. They therefore are brought out *chained together*.

The Barre is the Apprehension of Gods wrath due for sinne.

After all this, when the Prisoner standeth at the Barre, a Jury for life and death is impannelled, who are for the King, and are sworne to give in a true Verdict, according to their Evidence.

This Jury is a chosen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriff, Religion, to be called, and to be of his Jury in the behalfe of the Kings

The Barre.

Petty Jury.

Kings Majesty, *Jesus Christ*,
to goe upon the prisoners,
the *Fruits of the Flesh*, which
stand at the Barre .

Their names being given
up they are called as the
Clerke of the Arraignement, the
Tongue, nameth them, then
the *Cryer*, *Manifestation of*
the Spirit, calleth them one
by one to appare, as the
Clerke names them; and they
are these.

Act. 15. 9.

1. Call Faith. Cryer, *Voues*
aves Faith, which purgeth the
Heart.

Ioh. 3. 5.

2. Call Love of God. Cry-
er *Voues aves* Love of God,
which is the keeping of the
Commandements.

Pro. 1. 7.

3. Call Feare of God. Cry-
er. *Voues aves* Feare of God,
which is the beginning of
wisdome.

4. Call

4. Call Charity. Cryer.
Vous aves Charity, which
joyceth in the truth,

1 Cor. 13.6.

5. Call Sincerity. Cryer.
Vous aves Sincerity, which
makes a true Israelite, in
whom there is no guile.

Joh. 1. 47.

6. Call Unity. Cryer. *Vous
aves* Unity, which maketh
men to be of one heart, and
is the bond of Peace.

*Act. 1.14.
and 2.1.
Eph. 4.3.*

7. Call Patience. Cryer.
Vous aves Patience, which
worketh experience, and by
which men possesse their
Soules.

*Rom. 5. 4.
Luk. 21.19.*

8. Call Innocencie. Cryer.
Vous aves Innocencie, which
keepeth harmelesse.

9. Call Chastity. Cryer.
Vous aves Chastity, which
keepeth undefiled.

10. Call Equity. Cryer.
Vous aves Equity, which doth
right.

right to every man.

11. Call Verity. Cryer.
Vous aves Verity, which ever speaketh truth.

12. Call Contentation, Cryer. *Vous aves Contentation*, which ever rests satisfied.

Then the Clerke saith, Count.

And so the Cryer saith to them, answer to your names.

Then the Clerke nameth them, and the Cryer telleth or counteth them.

Faith, one. *Love of God*, two. *Fear of God*, three. *Charity*, four. *Sincerity*, five. *Unity*, six. *Patience*, seven. *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good men and true, stand together and heare your charge.

With

With all these Graces should the soule of man bee endued to proceed against sinne , we should be able to say, that we have them by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God ; which have a charge given them , which is every grace his proper gift, and all conjoyntly have power to discerne of any sin, and to give a just verdict thereupon.

This Jury, thus called and impannelled, are commanded to looke upon the Prisoners at the Bar, upon whom they are to goe.

This is when wee oppose
Virtues

*Graces
wherewith
we shoule all
be qualifid.*

*The charge
what it is.*

*The Jury
looke on the
prisoners.*

*Jury of ver.
tues.*

*A distinct
knowledge
of sinne ne-
cessary.*

Vertues to Vices in our meditation; that so by the excellency of the one, wee may see the foulenesse of the other, and so come to the greater love of Vertue, and to the more deepe hatred of Vice. This is the Jury of Vertues profitable looking upon Vices the prisoners at the Barre.

The Prisoners, though they stand together, yet aie they to answer one by one.

So sins must distinctly one by one be arraigned : for we cannot proceed against sin, but upon a particular knowledge thereof.

A generall, and so a confused notion of sin (which yet is that which is in most men) will never make a man truly to see how his countenanceth with G O D ; and so

to bring unto death.

The prisoners, at the sight of the Iury, and naming of them, have leave to challenge any of them: if they can give good reasons against this or that man, they are put off the Jury, and other chose in their stead.

These prisoners seeing such a Iury, presently beginne to challenge them.

Ynbelieve hee cryeth out against *Faith*, as his Enemie. *Hatred of God*, against the *Love of God*, as his Enemie. *Presumptuous sinning*, against the *Feare of God*, as his Enemie. *Cruelty*, against *Charity*, as his Enemie. *Hypocrisie*, against *Sincerity*, as his Enemie. *Discord* against *Vnity*, as his Enemy. *Anger*, *Rage*, and *Murmuring*, against *Patience*, as their

*Jury chal-
lenged.*

*What ver-
ties and vi-
ces be in op-
position.*

their Enemy *Murther*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemy. *Wantonnesse*, *Adultry*, *Fornication*, and *Uncleannessse*, cry out against *Chastity*, as their deadly Enemy. *Conzenage*, *Theft*, and *Unjust dealing*, against honest *Equity*, as their Enemy. *Lying*, *Slanderung*, and *False witnessse-bearing*, against *Verity*, as their mortall Enemy. And lastly, *Greedy Desire*, *Covetousnesse*, and *Discontentment*, cry out against *Contentation*, as their Enemie.

All these together challenge the whole Iury, crying out and saying, (Good my Lord) these men are not to be of the Iury against us; for your Lordship knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chief Justice* very often and importunately, to binde us all to the good behaviour, and to cast us into prison, as wee have beeene by their meanes. They have made *Master New-man* the keeper and his under keepers to deale very hardly with us.

Virtue binds corruption to the good behaviour.

It is well knowne (my Lord) that *Chastity* procured *Master New-man* almost to famish *Incontinency* to death. Good my Lord, consider of us, these are our most bloody and cruell enemies: Wee appeale to your Lordship, to God and to all good men that know both them and us, that it is so.

Our

*The Prisoners petition
to the Judge.*

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to goe upon us, else wee are all but dead men. Wee doe know (my Lord) that there are here many other of very good and great credit in the world, fit to be of this Jury, men very well knowne to your Lordship, and to Master Sheriffe, and the Worshipfull Gentlemen. These are men of worth (my Lord) of farre more esteeme every where, than these meane men here, picked out of purpose by Master Sheriffe. These (my Lord) of the Jury are men of small reckoning in the Countrey. These live scattered here and there, almost without habitation, except in poore Cottages

ges; so as wee marvell (my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these men be, of whom they speake, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist*, *Master Doubting*, *Master Opinion*, *Master Carelesse*, *Master Chiverell*, *Master Libertine*, *Master Laodicean*, *Master Temporizer*, *Master Politician*, *Master Outside*, *Master Ambodexter*, and *Master Neutrality*, all (my Lord) very indifferent men betwixt us and them Gentlemen,

*Indifferent
Gentlemen.*

men, Free-holders, of great meanes, we beseech you (my Lord) to shew us some pittie, that they may be of the Iurie.

The Judge informed by those worthy *Justices of the Quorum* concerning these men so named by the prisoners, and knowing the honestie and good credit of the chosen Iury; their exceptions against them are not admitted of and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then hee readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called
out

out, is the *Old man*.

Then saith the Cleake,
Goaler, set out *Old man* to
the Barre.

Then he is brought to the
Barre, and commanded to
hold up his hand, and his in-
diment is read.

Old man, thou art indited
hereby the name of *Old man*,
of the *Town of Evahs temptation*,
in the *County of Adams consent*, that upon the
day of *Mans fall in Paradise*,
when he was driven out, thou
diddest corrupt the whole
nature of man, body and
soul, loading all and every of
his posterity, comming by
generation, with the body of
sinne, making him indisposed
to any thing that is good, fra-
ming lets to any holy duty,
and polluting his best actions,
but

¹ *Old man*
arraigned.

*His indite-
ment.*

but making him prone to all evill, bringing him captive to imperious lusts, and so causing him to live in continuall rebellion against God, contrary to the Peace of our So-veraigne Lord the King, Ies-
sus Christ, his Crowne and Dignity.

What sayest thou to it?

Hee pleades not guilty.
And so puts himselfe to the
Triall.

Then the Cryer calleth
for evidence against the pri-
soner.

Then commeth forth Da-
vid, whose Evidence is this: *I
was shapen in iniquity, and in
sinne hath my Mother conceived
me.* Job is this: *He cannot be
cleane that is borne of a woman.*
Isaiah, his Evidence is, *That
all are transgressours from the
womb.*

Evidence.

David.
Psal. 51. 5.

Job 25. 4.

Isa. 48.

S. Pauls.

wombe. Saint Pauls Evidence
is most cleare ; for being as-
ked what he could say ? Hee
answered , (my Lord) this
old man hath been the death
of very many. I have wofull
experience of him , a wretched
man hath he made me , Hee tooke
occasion by the Commandement
to worke all concupiscence *in*
mee , Hee deceived mee and slew
mee , wrought death in mee , so
that in my flesh dwelleth no
good , but when I would doe
good , evill is present with me , so
that through him , the good I
would doe , I cannot , and the
evilli I hate that I doe ; He ma-
keth warre against the law of
my minde , and bringeth mee *in-*
to captivitie to the law of sinne.
Thus (my Lord) is in me the
Body of Death , from which I
desire to bee delivered : and

G this

Rom. 5.15.

Rom. 7.8,
11. 13. 21.
15. 19. 23.

Verdict.

Old-mans
plea.Pelagius &
Anabaptists.

this is that I can say.

The Evidence being thus cleare, the Jury presently being all agreed, give in their *Verdict*, and being asked what they say of the prisoner at the Barre, guilty or not, they answer guilty.

Then hee asked what hee can say for himself, why sentence should not be pronounced against him?

Good my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*. *Pelagius* a learned man, and all those now that are called *Anabaptists*, (who well enough know all these *Evidences* brought against me) have hitherto, and yet doe maintaine it, that *sin commeth by imitation, and not by*

by Propagation, and in-bred pravity. Good my Lord, I beseech you, be good unto me, and cast not away, so poor an old-man: (Good my Lord) for I am at this day 5557. yeers old.

Then said the Judge, *old-man*, the Evidence is cleare, those thou hast named, are condemned Heretickes; and as for thy years, in respect of which thou cravest pitty, it is pitty thou hast been suffered so long, to do so great and so generall a mischiefe as these good men do witnesse against thee.

O my Lord, I beseech you then a Psalme of Mercy.

old man, the Law of the King allowes thee not the benefit of the Clergie, for

G 2 *The*

Rom. 6.33.

*Object.**Answ.*

Rom. 5.

The sentence

The reward of sin is death: This is his Majesties Decree, unchangeable, as the Law of the Medes and Persians.

Good my Lord, that is meant onely of actuall sinne, and not of me.

That is not so; for Originall sinne is sinne, and all men know, that children die, that never sinned by imitation, nor actually after the similitude of Adams transgression, *And death goeth over all, in as much as all have sinned.* If sinne were not in Infants, they could not die, heare therefore thy sentence.

Thou (*old-man*) hast by that name been indited of these Felonies, Outrages, and murthers, and for the same arraigned; thou hast pleaded Not guilty, and put thy selfe upon

upon the tryall, and art found guilty; and having nothing justly to say for thy selfe, this is the Law: thou shalt be carried backe to the place of Execution, and there bee cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts, of e-
very one that hath truly put on Christ.

This sentence pronounced, the Sheriffe is commanded to doe Execution; which Religion, by his Under Sheriffe Resolution, feeth throughly performed.

The Executioner is he that hath put on Christ, Gal. 5. 24.

This Prisoner thus proceeded against, the Goaler is commanded to set out Mistresse Heart to the Barre, who is commanded to hold up

G 3

her

Eph. 4. 22.
Col. 3. 9,9.

Executioner.

Mistresse
Heart sic'd.

*Her indite-
ment.*

Rom 2. 5.

Ephes 4.
18; 19.

Luk 24.25.

her hand , and then is her In-
ditement read.

Mistresse Heart , thou art
here indited by the name of
Mistresse Heart of Soule, in the
County of the *Isle of Man* ,
that also upon the day of
Mans fall in *Paradise* , thou
becamest corrupted , accom-
panying the *Old man* , and also
Will thy man , and hast been
so hardened, that thou could-
est not repent , and so blind,
that thou becamest past feel-
ing , and hast made men to
give themselves over to all
lasciviousnes , to work all un-
cleanness , even with greedi-
ness , to be also very slow to
believe all that the Prophets
have spoken : and to be so en-
raged with choller some-
times , as to runne merci'ef-
ly on Innocents to murther
them,

them, and to cause men most curstely to depart from the living God. Thou hast been, and art also in confederacie with all and every evill thought , word, and deed , committed against God and Man. Thou hast been a receptacle of all the abhominations of every sin whatsoever, and hast had conference with Satan to lie unto the Holy Ghost , and for greedy gain ; at the devils suggestion , hast set some on work to play the Traitors to the shedding of the innocent bloud of our Soveraigne, contrary to the Peace of the King his Crown and Dignity. What sayest thou to this Inditement ? Guilty, or not guilty ?

Shee answers, Not guilty, and puts her self to the Triall.

G 4 Then

Act. 7.54.

Mat. 9.4.
& 21.34.

Joh. 13.2.
Act. 5.3.

Joh. 13.2.

Then the Cryer saith, If any man can give *Evidence* against the Prisoner at the Barre, let him come; for shee stands upon her deliverance: then come in such as can say any thing against her, and first is *Moses*.

Hearts accu-
fers.

Moses.

Pi. 106. 3²,
33.

Gen. 6. 5.
Gen. 8. 21.

Moses, what can you say against this prisoner? looke upon her, see if you know her.

My Lord, I know her well enough, she made me and my brother *Aaron* to speak so unadvisedly with our lips by her passion, that we could neither of us be admitted to goe into the land of *Canaan*. This I can say of her, *that every imagination of her thought is onely evil continually*, and that naught shee hath been from her

her youth up.

Moses having ended, then saith the Judge, is there any more?

To whom answer is made yes my Lord) there is *Jeremy* the Prophet.

Jeremy the Prophet look upon the Prisoner, can you say any thing on the behalfe of his Majesty?

My Lord, this I can say; that shee is deceitfull above all things, and desperately wicked: so that no man without Gods speciall assistance can either find out her devices, or escape her treacheries.

And this moreover I know that shee hath been sent unto and forewarned to wash her selfe of her wickednesse: and yet for all this she doth lodge still ill thoughts in her house.

G 5 Yea

Jeremy.

Jer. 17.9.

Jer. 4.14.

Jer. 7. 14.
and 9. 14,
and 11. 8,
and 13. 10.

Psal. 58. 2.

Ezekiel.

Ezek. 20.
26, and 33,
33. 1.

Yea (my Lord) shee hath seduced many from God, making them to walke after her evill counsels and imaginations, to their utter destruktions. And I am truely informed, that there is ever the place where the enemies of their owne soules doe worke their wickednesse and mischieves.

Is there any more Evidences?

Yes, my Lord, here is Ezekiel.

Ezekiel, what can you say?

My Lord, I can witnesse thus much; such is her lewdnesse, that she followed after Idols, and after Covetousnesse, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamelesly and lawlesly shce
carrieth

carrieth her selfe, that if such lewd companions come not into her , she will goe out and follow them.

These bee witnessses enow, saith the Judge, to condemne her, but is there any other.

Yes my Lord , please you here are more : here's S. Mattheu.

S. Mattheu , what can you say against the Prisoner at the Barre ?

My Lord , I have heard it from the mouth of my Lord Chiefe Justice himselfe (when I did attend upon him , hee having occasion publikely to speake of her) that *out of the heart doe come evill thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousnesse, Wickednesse, Deceit, Lasciviousnesse, an evill eye, Blasphemy, Pride*

s. Mattheu.

Mat. 15.19.

S. Marke.
Marke 7.
21, 22, 23.

Pride and Foolishnesse. All these evills he witnesseth to come forth of her house: so that it is evident against her by his honours undoubted testimony, that shee is an harbourer of a company of very bad and unsufferable guests. Saint Marke, here next me, can witnesse as much

It is very true my Lord.

Here is an Harlotrie indeed (saith the Judge.) Jury, if you be agreed give in your Verdict, what say you of this Prisoner? Guilty or not guilty?

We say guilty, my Lord.

Woman, what canst thou say for thy self, that sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pittie

pittie on me , a poore weake old woman ; these men speake against me the worst that they can , because I would not bee ruled by them . They speake of malice my Lord . If I have misdemeaned my selfe any way , it was by this *Old man* my fathers misleadings . (My Lord) by whom , I thought , that being a woman I should be wholly guided . But hear mee (good my Lord) I beseech you , let not these mens testimonies cast me away . For I did dwel with as good men , and better then they are , or ever were (my Lord) as other can witnesse , to my great commendations .

'Then saith the Judge , who are these I pray you ?

I dwelt (my Lord) with King *David* , with King *Salo-*

mon

*Heris plea
for her life.*

P.S. 101. 1.
1 Chro. 39.
19, 15, 17.

mon, and was in their house held to be a *perfect Heart*: so was I after accounted in King *Aſa's* house. Yea my Lord, with *Abraham* the father of the *Faithfull*, was I found *faithfull*, and such hath been my credit, that I was well spoken of even to God himself by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that have recorded the same.

Besides all these (be pleased to heare mee, good my Lord) aske all the Country people, and they wil with one mouth speake well of mee. They have say they) a good *Heart* towards *God*, and that ever since they were borne, they never found me so wicked

Neh.9.8.
Iſ.38.3.

*Ignorant
people praise
their heart.*

ked as these witnesses are pleased to speak. I hope therefore (my Lord) that you will be pleased to be good to mee, good my Lord pitty a very old aged poore woman, as ever you came of a woman.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemn thy self, in that *first*, thou doest confess, that thou wouldest not bee ruled by them when these holy men were sent unto thee, and that with speciall command from his Majesty to see thee reformed. *Againe*, that thou doest acknowledge thy self to have been wholly led by the *old-man*, one now most justly condemned by the law to bee crucified.

*The Judges
speech to
her.*

As

Mat. 13.
Luke 18.

The Heart is
twofold.

Sanctified.

Corrupt.

As touching *Davids* heart, *Salomons* heart, *Asa* his heart, the faithfull heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy self, thou doest lewdly seek to deceive by equivocation, and to beguile the standers bywith thy tricks of *Iesuiticall* couzenage. True it is, that there is great commendation of an *Heart*, and the same to be an honest and good heart, an upright heart, a faithfull heart. But woman, this is the heart sanctified and purged by faith in all those that are born a new of water and the *Holy Ghost*: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, in quality: therefore th-

sting is vaine, thy pleading
subtiltie, verifying Feremias
evidence of thee, that thou
art very deceitfull.

As for the vulgar praising
of thee, it is through their own
self love, and foolish self con-
ceit, and their utter ignorance
of thee, that maketh them to
speake so well of thee. Thou
dost therefore but trifle away
the time, and trouble the as-
sembly.

As for thine age, it procu-
reth thee no pittie at all, be-
cause thou hast beguiled, un-
done, and bewitched so ma-
ny. Thine age should have
taught thee better things, but
thy obstinacy in wickednesse
would not suffer thee. Hear
therefore thy sentence.

Thou *Mistresse Heart* hast
been indited by the name of
Mistresse

*Sentence a-
gainst Mi-
stresse Heart.*

Her punishment.

Prov. 4. 23.
Heb. 3. 12.

Mistresse Heart, of those Fel-lonies, Murthers, Conspira-cies and rebellions , and for the same hast been arraigned; thou hast pleaded not guilty, hast put thy self to the triall, and been found guilty , ha-ving nothing justly to say for thyself. This is the law. Thou shalt bee carried backe from whence thou camest , and there live condemned to per-petuall imprisonment under *Master New man* the Keeper, without baile or maine prize. *Goaler*, take her to thee, looke to the prisoner, and keep this *Heart diligently* , and take heed lest there be at any time in you an *Heart of Infidelity* to depart from the living God. *Master She-riffe Religion* , and the *Under Sheriffe Resolution* , doe see it performed very carefully and

and speedily according to the sentence given.

After *Mistresse Hearts* arraignment, & condemnation, *Wilfull Will* is commanded to the Barre, and to hold up his hand, and his Inditement was read.

Wilfull Will, thou art indicted by the name of *Wilfull Will*, of the Towne of *Free*, and in the County of *Evil*, that thou partaking with *Old man*, and lewdly living at the bent of *Mistresse Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotrie maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*,

to

Will ar-
aigned.

to raise rebellion, and by force
and armes hast often attemp-
ted to rush in & upon his Ma-
jesties *Garrison*, appointed for
the safe keeping of the Town
of *Soule*, and so of the whole
Island, and thereby hast given
occasion to the Enemies, to
seek to invade the same, con-
trary to the peace of our So-
veraigne Lord the King, his
Crown and Dignity.

What sayest thou to this
Inditement, guilty or not
guilty?

His answer was, not guilty
(my Lord) and so put himself
upon his tryall by God and
the Country.

Then were witnesses cal-
led out, and the first of them
was the Captaine of the Gar-
rison, which was one Captain
Reason.

*Witnesses
called out.*

The

The Captaine comming before the Judge , was asked what hee could say for the King , against the prisoner at the Barre :

My Lord, saith hee, by my Soveraignes appointment, I was made Captaine of this Garrison in *Soule* ; and his Majesty also was pleased to place this Prisoner in the same for his service , but yet under mee , and at my command and not to doe what he himselfe listed.

But hee having conceited himselfe to bee free , and not under controlement , and being grown *Full* , hee hath by the bewitching of Mistresse *Heart* , and her Maides endeavoured to beare all the fway , treading downe with contempt all my lawfull commands,

Captaine
Reason.

Reasons and
arguments
to convince.

mands. I made many fortifications against his violent courses, to restraine his out-roades, lest thereby he should have made way for his Enemies breaking in upon us, to the danger of the whole Iland: but all these fortifications very often he hath defaced, and by the force of strong passions, he hath borne them downe before him, without any regard of supreme or subordinate authority whatsoever. He may well (my Lord) be called *Wilfull Will*, foreexcept he be more under subjection, neither I his Captaine, nor ever an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Towne of Soule, will be overthrown, and all the Iland fall

fall into the Enemies hand,
to the great dishonour of his
Majesty. And this is that
which I have, for the present,
to say. My officers, if it please
your Lordship to have them
called, can say very much a-
gainst him.

Then saith the Clerk, Cry-
er, call in Captain Reason Lieu-
tenant.

Whats his name, saith the
Cryer?

He is saith the Clerke, cal-
led Discourse.

Lieutenant Discourse, come
into the Court, Voues aves the
Lieutenant.

Lieutenant, what can you
say touching this Wilfull Will,
the prisoner at the Barre?

My Lord, my Captaine
and I have had many occa-
sions of much conference up-
on

*The Lieute-
nant his wit-
nessse.*

on every serious busines, into which this Prisoner hath often intruded himselfe , and thereby hath greatly hindred our designments. For say we what wee could , hee would have all things goe after his pleasure, and onely to satisfie the lust of Mistresse *Heart*, and some of her drabs, on whom hee hath attended , and by whom he hitherto hath been too much ruled , and I may say, most strangely bewitch-ed, having no power to denie them any thing.

Our *Ancient* (my Lord) can further informe you.

How call you him saith the Judge?

He is called (my Lord) *Profession*.

Then saith the Cryer, *An-cient Profession*, come into the Court

Court, *Vous aves Profession.*

Ancient, What can you say
for the King against the Pri-
soner at the Barre ?

My Lord, when I bare my
colours of a *holy conversation*,
and displaied the same in *Word*
and *Deed* before the compa-
ny, hee hath attempted, and
that not seldome, to rend and
teare them ; and this not one-
ly within our selves, but som-
time also before, and in the
very sight of the Enemy hath
sought to deface my colours,
through his violent dispositi-
on, untamed nature, with the
help of enraged passions, to
my utter disgrace, and not to
mine onely, but to the whole
Band of good qualities, gifts,
and graces in the Towne of
Soule.

So heady he is, and so per-
H versly

*The Ancient
his witnessc.*

verily bent to his own will
that he never regardeth, for
the present, what may happen
afterwards. Our two Serge-
ants can more at large disco-
ver him if it please your Lord-
ship to hear them: Here they
stand by me.

What doe you call them,
saith the Judge? My Lord,
saith the *Ancient*, the one is,
Sergeant Unity, and the other
is *Sergeant Order*, worthy
Souldiers (my Lord) and ve-
ry serviceable for good go-
vernment. Sergeant *Unity*,
come in, What can you say
of this prisoner?

*Sergeant U-
nities witness*

My Lord, when all the whol
Band lovingly, as one man,
were obedient in all things, he
upon every least discontent
did mutinie, and endevou-
red to set us at odds one against
another.

another. He hath adhered to secret Conspiracies of inbred Corruptions ; yea, and hath not been onely found to favour, but also to stand for, and to grace our open enemies, even Satans suggestions, and the pomps and vanities of this wicked world ; to whom he hath beene so serviceable, as if hee had beene a prest Souldier for them, forgetting his Faith and Allegiance to his owne Soveraign. If he bee not (my Lord) suppreſſed, he will at the length be our utter overthrow. My fellow, Sergeant *Order*, can ſay more.

Sergeant *Order* , What is that you have to witneſſe againſt the prisoner ?

My Lord, whенſoever he commeth out of that lewd

H 2 Har-

*Sergeant
Order
witneſſe*

*Companions
to Wilfull
Will.*

Harlo: s house , *Misfires Hearts*, and from among her young Strumpets , he is so enraged, as hee behaveth himselfe more like a savage beast than a man : all is by him put out of order, our Captain cannot rule him , especially when he hath gotten a pestilent fellow , one *Obstinacy* to accompany him , and another cogging deceitfull companion , called *Shev of God* , to hearten him in his forward courses and bad intilements. Of himselfe he is ill enough , but these (my Lord) make him uncapable of good Counsell, or of the best advice that our Captaine can give him.

Where are , faith the Judge , these fellowes ; why were they not apprehended and

and brought in hither with him?

My Lord, as soone as he was attached and brought under authority, they both presently fled: Our Captain *Reason* made diligent search after them, but could not finde them. For my Lord, these Companions durst never appeare with him, but when they knew him to be wholly bent to his own will, and when they were very sure our Captaine had not strengthe-nough with him to withstand them, otherwise they would keep close and not apparently be seen to countenance him. If order might bee taken for apprehending of these, there would bee some hope of better government in this priso-
ner, if he hap to bee released.

Upon this the Judge gave order to Master *Sheriffe*, to his *Vnder Sheriffe*, and to all the Justices of the Bench for the speedie apprehending of these two lewd & rebellious companions. Then the Cryer was commanded to call in one witnes more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attening presently appeared.

*Corporall
Disciplines
witnesse.*

The Corporall being at the Barre, it was demanded of him what hee could say more than had beeene spoken?

My Lord, saith he, though very much hath been spoken, and that most truly against him, yet have I more to say than hitherto hath been spoken by any of them. It is well known,

knowne, my Lord, to the whole *Corps de Garde*, how unruly hee hath beene after the setting of the watch, such conceit hee hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten such liberty, that he could never endure to bee disciplined, Our armes hee hath taken and made them often unserviceable.

Will is a
great bind-
rance of spi-
rituall war-
fare.

Our *Powder* of holy affections he hath damped, the *Match* of fervency of spirit he hath put out: the *small shot* of spirituall ejaculations hee so stopped as in time of neede they would not go off; of the *Sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of salvation, bruised the *Brest-*

plate of righteousesse , the
Shield of Faith he cast away,
and unloosed the *Girdle* of ve-
rity. The points of all the pikes
of divine threats by presum-
ption he so brake off , as they
had no force to pricke the
Heart. Hee would (after the
Watch was set) of himselfe
without the Word goe the
round , and divers times mee-
ting the *Gentlemen* of the round ,
holy *Meditations* and divine
Motions , he would stop their
passages and turne them back
again. And not seldome hath
he fallen upon the *Sentinels* ,
quick apprehensions , and put
out their eies, so as they could
not, if the enemies had appro-
ached , have discerned them.
My Lord, by his wilfull unru-
lines , & by his obstinate Ma-
sterfulness , he hath often in-
dangered

dangered the whole *Island of Man*, the lower part called *Corps*, and the higher called *Soule*, and in a manner delivered them into the enemies hand. For the common Soldiers, the powers and faculties of both are too often swayed by him, to fellow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy *Captaine*, hee will surely at the length yeeld this his Majesties right into the hands of forraigne powers, which daily watch to have by him some opportunity to invade us. They have (my Lord) often assailet our *Castle of Craggaunowen*, and upon the *Glens* D S mer-
itously upon his
help

help to make a breach there-in, and entring to cast us out; wee therefore beseech your Lordship to have justice against him.

Then saith the Judge, you aske but right and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Jurie, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in, what thinke you of the prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Judge turneth his speech to the prisoner, *Wilfull Will*, thou hast heard what all these have witnessed against thee, what canst thou now say for

for thy self, why the sentence
of death shoulde not now be
pronou ced against thee ?

My Lord , I am a Gentle-
man free borne , and ever like
a Gentleman brought up in
liberty. And though I was in
some sort to bee ordered by
Captaine *Reason* ; yet I ever
held my selfe his equall , and
stood upon my freedome of
chusing or refusing , or of sus-
pending the action. Hee had
no authority to enforce mee
further than it pleased my
self. I have alwayes bin a free
man(my Lord) from servile
obedience to any man , and
owe subjection to none but
onely to my Soveraigne. I
cannot deny but that Cap-
taine *Reason* hath offered dai-
ly to advise me , and I have
not ever wholly rejected his
coun-

*Will speaks
to the Judge.*

counsell: If I have at any time miscarried , it was through the lewd Mistresse *Hearts* deceivablenesse , and the violence of these her passionate affections misleading mee , for want of deliberation before I either chused or refus'd the thing objected before me.

I doe here (my Lord) ingeniously confess the truth of all that which these witnesses have spoken against me, for which I heartily crave pardon .

I also do freely acknowledg that I stood too much upon my birth and gentry , as too many at this day, doe, having never a good quality besides to brag or boast of. I took it for granted , that my gentrie stood in idlenessse , pleasurable

*Abuse of
birth and
Gentry.*

surable delights , Hawking,
Hunting , and haunting Ta-
verne , drinking of Healths ,
whiffing the Tobacco pipe ,
putting on of new and va-
riety of fashions , in Hit
and in Haire , in Cloathes and
in Shoe-ties , in Bootes and
in Spurres , in Boasting and
Bragging , in Cracking of
Oathes , in big lookes , great
words , and in some out-bea-
ring gestures the formes of
Gentry : which I verily sup-
pose should sufficiently of it
selfe have born me out , in all
my extravagant courses , in
my licentious liberty , and la-
scivious wantonnesse in Mi-
stresse *Hearts* house , through
which I was brought in-
to all these rebellious dis-
orders , for which I justly
deserved my Soveraignes
indigna-

indignation, of whom I humbly crave mercy and forgive-
nesse, Good (my Lord) take pittie upon me.

*Judges
Speech to
Will.*

*True Gentry
what?*

Wilfull Will, I am sorry that thy deserts are no better, being so well borne, and that thou hast so abused thy Gentry to thy shame and confus-
ion, through thy vaine mi-
stake, and foule abuse of the
conceit of Gentry which con-
sists, of noblenesse of spirit, ho-
nourable endowments of minde,
praise-worthy qualities, and ser-
viceable imployments for the
King and Country; and not in such base conditions as thou hast named unsutting altogether true Gentry, being indeed the fruits either of de-
generating spirits from the
worth of their Ancestours, or
the property of new upstarts,
never

never having had the right breeding of true Gentry, nor the understanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and mayest doe his Majesty good service hereafter, thy deserved sentence shall bee deferred off, till his Majesties pseasure bee further knowne concerning thee: yet in the mean space, thou art to bee bound to thy good behaviour, and be carried back againe, to remain under the custody of Master *New man*. Goaler, take him to thee, and see him forth comming whensoever he shal be called for.

Then said hee, I humbly thanke your Lordship, and so bowing himselfe to the Bench,

Bench, hee is carried away from the Barre, to the place from whence hee came, to remaine Prisoner untill hee should bee released.

After hee was removed, the Goaler was commanded to set Mistresse *Hearts Maids* to the Barre. But upon deliberation they were sent to Ward againe unto another time. The reason was, for that two great *Traytours* and *Rebells*, chiefe amongt the damned crue, were presently to bee arraigned, which would take up the allotted time before the Court should breake up and the Bench arise.

These two were *Covetousnesse* and *Lascivie*, Capitall Thieves, against mil-

Two Capital
Thieves.

chievous against God, his Worship and Service, against the Church, and against the Common-weale.

Covetousnesse was joyned with Idolatry, because he is also called Idolatry. Now all other prisoners removed, and the Judge with the Bench ready for these, the Clerke will leith the Cryer to command the Goaler to set Covetousnesse to the Barre, which the Goaler doth forthwith.

Then saith hee unto him, Covetousnesse, hold up thy hand and heare thy Inditement.

Covetousnesse, thou art here indited by the name of Covetousnesse, in the Town of Want, in the Countie of Neverfull, that from the day of thy first being thou hast been

Col. 3.5.

Covetousnes
tryed.

His indite-
ment.

1 Tim. 6.10

Mich. 2. 2.

beene the root of all evill, having made some to play the Theev's , others to commit Treason against our Soveraigne Lord the King, others to murther Innocents for their inheritance. Thou art also here indited for bribery, extortion, oppression , usury, injustice, couzenage , unmercifulnesse , and a multitude of outragious villanies : besides thy hindring men in holy duties and meanes of Salvation, forcing them headlong to their destruction, contrary to the peace of our Soveraigne Lord the King , his Crown and Dignity.

What sayest thou to this Inditement , guilty or not guilty ?

Hee answereth not guilty (my Lord) and so hee puts himself

himself upon the tryall.

After this the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his witnessess.

Repentance, what can you say?

My Lord since the Prisoner was committed to prison and put into *Ward*, some of my witnessess are dead, as *Achan*, *Abab*, and *Fudas*.

Then saith the Judge, look the Records *Clerke*, and read them.

My Lord, I read here that *Achan* confessed that by *Covetousnesse* hee was moved to looke upon a wedge of gold, and so coveting, stole it, and with it a Babylonish garment, to the death and destruction

The first E-
vidence a-
gainst him is
repentance.

What evill
Covetousnes
hath done.
Josh. 7.

1 King. 21.

struction of him and all his, also I here find, how through *Covetousnesse Ahab* longed for poore *Naboths Vineyard*, and so eagerly, as he fell sick for it, because he could not have his will. But *Felabel* procured by his leave and liking the death of *Naboth* and his sons, and so got p^ssession of the Vineyard. Moreover, I finde here, that *Indas* confessed how hee betrayed the innocent bloud of our Saviour through *Covetousnesse* and desire of money. This is all the Confession, my Lord, in the Records.

Then the Judge willeth the *Constable* and his Assistants which were at the apprehension of him to be called, who made their appearance.

Constable, what can you say, and those that were with you

you against this prisoner at the Bar.

My Lord, when we went to make search for him, he hid himself so close, as wee had much ado at first to finde him in Mistresse *Hearts* house; who had almost perswaded us that he had not been there, untill I learned it from *David* the man of God, whom I had found petitioning the *Lord-Chiefe Justice* for a warrant of the good behaviour against the *Covetousnesse* of the Heart. Then thought I certainly he is here in this house: for if *David* feared to have him in his heart, that gave so many millions of gold and silver, 3300, Cartload of Treasure for the building of the Temple, can I thinke him not to bee here? I sought therefore diligently my

*It troubles
and darkens
the under-
standing.*

*Davids care
to prevent
covetousnesse
Psal. 119.
36.*

*Without di-
lignant search,
it is hard to
finde out our
covetousnes.*

my Lord, and found him, but before I could attach him, hee was got into a darke corner and attempted to blow out my candle light , and to have escaped me. But I and my Company tooke such diligent heed to him , as hee could not get from us : yet before we could binde him, and bring him away, he endeavoured to mischieve as many as came neer him , and would by no meanes obey my Warrant, as the rest here, my Lord can tell if you please to heare them. Then began every one of them to speak.

Cares complaint.

Care complained , that he had almost choaked him with the world and worldly busynesses , so as hee had no leasure to minde heavenly things.

Clearing

Clearing accused him that he had so undermined his understanding at unawares, as almost hee had broken the neck of his good name and reputation of his Profession and Religion.

Indignation complained that hee had well nigh lost his life by him: for whereas before he could not behold Sinne, but with an holy anger; now profit of Sinne, through this cursed Covetousnesse; made him looke cheerfully upon it, and heartily welcome it for profits sake.

Feare complaineth, that he did bewitch him: for said he, whereas before I was tender hearted and trembled at Gods Word, desire of gaine made mee loath to lose my

*Clearing ac-
cuseth him.*

*Indignation
complaineth.*

*Feare speek-
eth against
him.*

my commodity, though I got it with Sinne.

Vehement desire hurt by him.

Vehement desire did greatly complaine of his violent setting upon him , to make him eager after earthly things , so as he could hardly take any rest.

Zeale blun-

Zeale complained , that he struck himselfe hard upon the head , as the blow made him in hope of gaine , almost without fence of Gods glory , which before he preferred above all things in the world.

Revenge made weake.

Lastly , *Revenge* complained that the prisoner had attempted to murther him , and so wounded him , as whereas before he could master sinne; now he was grown so weake , as any gainfull sin was able to master him , and

to

to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and of great worth in their **Country**, **Master Church**, **Master Common-weale**, **Master Household**, **Master Neighbourhood**, and **Master Good-worke**, who having answered to their names, they give in Evidence one by one.

Master Church, what can you say against the prisoner at the Barre?

My Lord, I am not able to reckon the particular mischieves hee hath done agaist me. There falleth never a Benefice of any reasonable value, but hee sets many to

I runne

*Other wit-
nesses produ-
ced.*

*Master
Church his
witnesse.*

runne and ride after it , and to offer largely for it , and maketh some *Patrons* theeves, and to admit many an *Ignoramus* into the charge and cure of Soules : and many a Minister to be a perjured Simonist before God. He maketh not a few to heape up meanes , not onely for maintenance , but also to make themselves great ; and many which come in freely to neglect the care of their flocks , and to seek after their fleeces , to care to be rich , and to follow so after the world , as that either they give over to preach , or do make them preach at home very idly , seldome and unprofitably , though abroad either for their hire , or applau-dity more diligently and commendably .

When

The life of man.

When people come to Church (my Lord) he marreth their devotion and halleth their soules out of the Church , to make them to be walking their grounds , talking with their friends , plotting businesses , and to bee going some journey , to beat some Market or Faire , to be counting their debts , following their debtors , reckoning up their loane upon Usury , their profits and gaine , here and there , not without feare of losses . And all these things (my Lord) with many other worldly thoughts , whilst their bodies are in Church .

People hindred by covetousnes in the Church .

When people come from the Church , he choaketh the seed of Gods Word , that it thriveth in very few , and of these few , it is more in talke

Mat. 13.
People hindred coming out of the Church .

than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the weeke dayes.

Much more (my Lord) I have to say, but I am loth to be too tedious.

You Master Church have spoken sufficiently and enough to condemne him.

Call Master Common-weale.

Master Common-weale, what can you say on the Kings behalf against the prisoner at the Barre?

My Lord, this man hath entred so farre into all busynesses,

Master Common-weale
his accusations.

nesses, as he hath almost utterly undone mee. Hee propoundeth Offices to sale, and so maketh the buyers to sell their Duties for profit to make up their monies. Hee hath monopolized commodities into his hands, enhanced the prizes of things, to the great grievance of the Kings Subjects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equitie of the cause; by delaying the cause, by removing it from one Court to another, till men bee undone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Evidences , and forged Wils
Good my Lord , let some or-
der be taken with him , else he
will utterly bring me to ruine
and all mine for ever .

Call Master Household.

Master Household , what can
you say concerning the Pri-
soner ?

My Lord , this wicked *Co-*
vetousnesse keepes holy exer-
cises out of private houses ;
he will not let Parents have
any time to instruct their
children , he maketh Masters
use their servants more like
beasts than men , they are so
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businesse : as for their souls
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they are left to live as soule-
lesse men . Hee causeth nig-
gardly house-keeping , and o-
ver labouring of servants . He
breedeth

*Master Hou-
sehold his wit-
ness.*

breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea, between men and their wives in their Family, to the great grieve and ill examples of their children and servants.

Yea (my Lord) he hath made children to be cruell to their Parents, brethren and sisters to hate one another, neere of kindred and blood to goe to Law one with another, for and about dividing goods, lands, and inheritances ; yea, I can witnesse this, that he hath made them murther one another : Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize , how great evils, and how many wayes he

*Cruelty of
Covetousnes.*

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*Cruelty of
Covetousnes.*

hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master Neighbourhood.

Friend, What is it that you can say touching this prisoner?

Master Neighbourhood his witness.
My Lord, this unhappy man hath altogether disunited mens affections, so as in our town there is very little love: hardly will one doe another a good turne freely, but either it must be one for another, like for like, or in certain future hope for gaine. This wretch hath almost banisht all friendly society; every man is so now for himself, as he neglecteth his neighbour almost

almost wholly. Hee maketh them trespassse one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny losse, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost utterly undone by him. For (my Lord) we were a company of very good neighbours till hee became *Land lord*: here dwelt *Amitie*, *Kindnesse*, *Gentlenesse*, *Love*, *Peace*, *Charity*, *Patience*, *Goodnesse*, *Ready good will*, *Forgetfulness of wrongs*, *Sociableness*, *Good turnes*, and *Joy*, but most unjustly by his cruelty and wrong dealing hee hath displaced them, and brought (my Lord) a company of i-

Good neighbours and
peaceable.

Gal. 5.

Ill neighbors
and very un-
quiet.

Rom. 2.

1 Tim. 3.

The best
kindnesses of
the Covetous.No harme,
the best man
among the
Covetous.

fernall spirits, for so I think I may without offence call them, which are these: Hatred, Malice, Envie, Wrath, Anger, Churlishnesse, Discord, Niggardliness, Sturdinessse, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despight, Vnnaturalnesse, Implacablenessse, Unthankfulnessse, Fiercenesse, High-mindednesse, Seife love, Makebate, and Unmercifulnesse. The best that hee brings in (my Lord) are Costlesse Complements, Faire Speech, How doe you, Goodmorrom, Goodeven, Glad to see you well, word-welcome, Will you drinke, Farewell, Yours to command, and such like; also one Little good, with another called Soon lost, and amongst these No harme is greatly com-

commended , but never a
Good man amongst them ,
much lesse any *Too good* to be
found in the Parish , except
more in name , than in deed .
And this is that which I have
to say my Lord , at this time .

Call out Master *Good-
work* .
Master *Good work* , what
can you say touching the pri-
soner ?

My Lord , there hath been
so much spoken that I need
say nothing ; yet none have
more just cause to complaine
than I have : for he hath en-
deavoured to his utmost to
root me out , and all my po-
sterity , *Bounty* , *Liberality* , and
Hospitality .

My Lord , we by reason of
him , daily stand in feare of
our lives ; all the Countrey
cryeth

M. Good-
work his ac-
cusation .

Covetousnes
an enemy to
good works .

crieth out of him in their love to us, who well know how often he hath attempted to murther us.

He hath put out of joyn both the arimes of my Sonne *Bounty*, and almost broken the back of my Sonne *Liberality*, that he hardly at any time goeth upright; and all know this, that he hath violently set upon my Sonne *Hospitality*, and forced him out of doores, and in his stead hath let in *Pride* of apparel, *Sumpuous building*, *Affectation of vaine Titles*, whom hee hath made to shut the doores, persuading them that to main-taine their state, they must increase their revenues, by new purchases, by racking of rents, by linbauing their fynes, and incomes, all little e-nough

ough to uphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made; my Lord here is onely one man more, poore *Poverty*, brought hither by authority to give Evidence, may it please you heare him.

Call in Poverty.
Poverty, What canst thou say against this Prisoner at the Barre?

Good my Lord, I have reason to curse the day that ever I knew him, and bee onely it is that hath brought mee to this poore state.

*Poverty his
grievous
complaint a-
gainst Cov-
etousnesse.*

The Coveteous are unmercifull in seeking their own gain.

I was a man of some credit, my neighbours well know; till I had to doe with him, who would leand mee nothing but upon Usury, and that upon great bonds and morgage of lands: and so greedy a Wolfe was he upon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture: or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes too keepe day with him, I was enforced either to buy for time, or els to sell something out of hand to make ready moneyes: either of which was as bad or worse than

man the biting of Usury, for when *William Greddie* a brother of his, or also *Gain* his Cousin perceived my need, oh how did he in selling for time extort from mee, and in buying for ready money presse me? So that to escape a whirle-poole, I fell into devouring gulfes, and thus hee undid me.

And being not therewith content (wo unto him) when I became tenant (my Lord) who was before a good *Free holder*, he put into our *Land lords* heart, to depopulate our whole Parish of *Wealbs*, (for so it was called) and there instead of many honest inhabitants and good house-keepers, he set a Shepheard and his Curre to feed his flocks. This also is he (my Lord)

*It depopula-
teth Parishes*

*Covetous
will give no-
thing but by
Law.*

Lord) that maketh men faire lands (which might live well on their own revenues and demeanes) to take farmes into their hands , and to drive out such as had been mercifull relievors of their poore neighbours. In our poore estate we have sought to him for relief, but in stead of comfort, he hath raised on us, threatned to whip us , and to send us to the *House of CorreCTION*. Nothing will he do for us, but what by Law he is enforced unto , though he keep his Church , and can somtime also talke of Religion. Hee beggers all of us (my Lord;) on work hee will not set us, and yet will not suffer us to seek abroad for relief, Hee never seeth us, but his heart vilfeth against us. Hee rather will

will adventure his own damnation, than part with one pennie, except it be to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse cruelty. when we have wanted releife, and begged of him, he hath counsellled us to shift for our selves, and steale out of the stacks of Corne in gleaning time for bread, to breake hedges, to steale wood or cole in the night to make us fires, to pluck sheep, or sheere off their wooll for cloathing, to rob Orchards for fruit, to steale geese, hennes, duckes, pigges, and sheepe, for flesh meat, to couisen men that set us on worke, and to make us poore people hatefull to God and man. For he careth not

*Covetousnes
provokeith to
Theft.*

not (my Lord) so as he may not be charged any way what we doe, or what becommeth of us.

And yet to make up the height of unmercifulnes, he will be the first, if we of meer extream need do amisse, that will cry out against us and pursue us to death. This hath ever been his course hitherto, (my Lord) consider rightly of us, and pittie our case, I beseech you good my Lord.

Poverty, thy case indeed is to be pittied: *Fury* you have heard the *Evidence* of all, what say you of the prisoner at the Barre, is hee guilty or not guilty?

Fury, Guilty my Lord.

Covetousnesse, Thou hast heard what all these witnessses have laid to thy charge, and

and spoken against thee, what canst thou say for thy selfe, why sentence upon these honest mens verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to heare mee: and first touching this impatient ingratefull out-crying fellow *Poverty*, it was not I my Lord, when he was wealthy, but his then daily and onely Companions, *Sloth, Carelesnesse, Prodigality, Goodfellowship, Grogg, Good cheare, Wantonnesse, Improvudence, Little worke, and Many mouthes*, which (my Lord) cast him into a Consumption, and like Canker-worms consumed him quickly. I confess he came to me often to borrow, but when I saw his vaine courses of expence,

*Covetousnes
pla against
& poverty.*

*What makes
men poore.*

*Excuses of
the Covetous
in lending.*

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him and his estate from ruine, if I would doe him that kindnesse to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, onely I took good security, because I perceived him to be wastefull. Advantage I never took, but onely when I saw that hee was an idle fellow and careless, and would never keepe day, then I would only threaten him to terrifie him, (my Lord) and if he then brought any kindnessse to my wife, it is more than

than I know of , and more
than I desire of him.

Sometimes he would offer
to sell me the land morgaged
to mee, when hee could not
pay , and told me that of ne-
cessity he must sell it , and if I
would not , another should
buy it . Then I thought my
selfe as worthy to have it as
any other in all reason .

For my threatening of him
and his company , when they
went a beeing : truelis; be-
cause I saw , that as they had
consumed themselves , they
thought to reliq on me ; and
so in like sort have eaten
me up too; for idly had they
lived , and work they neither
could nor would . And wher-
as they accuse me that I com-
pelled them to steale , herein
they very much wrong mee
(my

In buying.

In not gi-
ving.

(my Lord) for it was their
Love to live idly, and their
Pinching necessitie, which led
and enforced them to fall to
thifting and stealing, and not
I my Lord. ~~am blot bne~~

*In depopula-
ting towns.*

Toaching their *Landlords*
depopulating of the *Towne of*
Wealth, they their own selves
were the very cause thereof,
for that worthy Knight and
my kinsman, Sir *Worlly wise*
when hee saw how some by
suits of Law, others by drun-
kenesse and riot, others by
pride and idlenesse did waste
their estates, so as they were
neither able to till their land,
nor to stocke their grounds,
he brought their estates, one
after another, and so left them
to buy or hire for them-
selves elsewhere. And when
thus they hadn remooved
them

themselves , hee sought the welfare of the *Common Weale*, which was to hold up cloathing (my Lord) the chiefest meanes here to set the poore on worke , which canot be without wooll , and woo'l cannot be had without flocks of sheep.

Pretence of
publike good.

If this worthy Knight, and good Common wealths man tooke any advice of mee , it was for publike good. Good my Lord, consider that *Poverty* is impatient, ever complaining, and very unthankfull to his best friends, if they do not alwayes supply his wants.

You know this (my Lord) to be true, and all the Worshipfull Justices of the Bench.

Touching Master *Church* his accusation ; unworthily doth he lay the faults on me for

His answer
to Master
Church.

What makes
Ministers to
run so for
livings.

Who makes
Ministers so
negligent.

for when any doe ride post so
for Benefices when they bee
fallen, they are set on (my
Lord) by *Perking Pride*,
sometime by *Neighbour-need*,
and all of them by Master
Haste, to get the living, and
by Master *Feare* to come
short of it. It was never I that
made them offer such summs
of moneys to Patrons, (for
it is my manner to advise my
friends to be ever sparing of
their purses:) but it was their
over-forward friend, Master
Hope to prevale that counseled
them to make such pro-
fers.

I am not (my Lord) the
caule of any Ministers' negli-
gence in his *Function*, but a
couple of base boyleing fel-
lows dwelling with such Mi-
nisters, commonly called (my
Lord)

Lord) the Parsons man *Ease*
and *Idle*, by whom such Minis-
ters are too much led.

If the people profit not
under those that bee paine-
full Ministers (my Lord) the
fault is not through mee , but
the fault is in in-bred *Ignor-*
ance, *Dulnesse*, *Old-man*, *Mi-*
stresse Heart, and *Wilfull Will*
her man , and *Maides hating*
to bee reformed , *Dislike of*
Teachers either for the per-
son or *Doctrine*. *Want of love*
of the Truth, *Contentednesse to*
live and die in Ignorance, and
the very *Devill himselfe* (my
Lord) their utter enemy.
These ought to beare the
blame (my Lord) and not
I. *Signum ewod* *anique*
nor **For Master Common-**
Weale (my Lord) I marvell
that hee should thus abuse

K me,

Who hindes
people from
profiting un-
der the word

Psal. 50.
1 King. 2.
Josh. 6.
Mat. 13.

Answer to
Common-
Weale.

me, and wrong me, for (my Lord) he knows well, that I have many wayes enriched such as belong unto him; his cunning *Mercbants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life.

Answer to Household.

Concerning *Master Household*, he hath no reason of all others to blame me, for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling *Corne* and *Cattell*,

Cattell, how to let and set,
and hire grounds to graze and
fat cattell, and (my Lord)
I ever sought his profit in all
my courses He hath no cause
thus to accuse mee to your
Lordship. He had never gotten
up to have maintained so
great a Family, but by me. I
raised his Father from a base
Cottage to be a Free-holder,
and so himselfe to be Master
of a great Family and house-
hold. If any such evils have
happened under him, as hee
complaineth of, let him ac-
cuse *Vnnaturalnesse*, *Impati-
ence*, *Vnruley Passions*, and such
like make-bates, and withall
the *Suggestions of Satan*, which
doe set men on such mis-
chieves, and not mee (my
Lord.)

For Master Neighbour-hood,

K 2 he

*Whist makes
debate in a
family.*

*Answer to
Neighb ur-
hood.*

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him and his estate from ruine, if I would doe him that kindnesse to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, onely I took good security, because I perceived him to be wastefull. Advantage I never took, but onely when I saw that hee was an idle fellow and carelesse, and would never keepe day, then I would only threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more than

than I know of , and more
than I desire of him.

Sometimes he would offer
to sell me the land morgaged
to mee , when hee could not
pay , and told me that of ne-
cessity he must sell it , and if I
would not , another should
buy it. Then I thought my
selfe as worthy to have it as
any other in all reason.

For my threatning of him
and his company , when they
went a begging : true it is , be-
cause I saw , that as they had
consumed themselves , they
thought to relie on me , and
so in like sort have eaten
me up too: for idly had they
lived , and worke they neither
could nor would. And wher-
as they accuse me that I com-
pelled them to steale , herein
they very much wrong mee
(my)

In buying.

*In not gi-
ving.*

(my Lord) for it was their *Love to live idly*, and their *Pinching necessitie*, which led and inforced them to fall to shifting and stealing, and not I my Lord.

Touching their *Landlords* depopulating of the *Towne of Wealth*, they their own selves were the very cause thereof, for that worthy Knight and my kinsman, Sir *Worldly wise* when hee saw how some by suits of Law, others by drunkenesse and riot, others by pride and idlenesse did waite their estates, so as they were neither able to till their land, nor to stocke their grounds, he brought their estates, one after another, and so left them to buy or hire for themselves elsewhere. And when thus they had remooved them-

*In depopula-
ting towns.*

themselves , hee sought the welfare of the *Common Weale*, which was to hold up cloathing (my Lord) the chiefest meanes here to set the poore on worke , which cannot be without wooll , and wooll cannot be had without flocks of shēep.

If this worthy Knight, and good Common wealths man tooke any advice of mee , it was for publike good. Good my Lord, consider that *Poverty* is impatient, ever complaining, and very unthankfull to his best friends, if they do not alwayes supply his wants.

You know this (my Lord) to be true , and all the Worshipfull Justices of the Bench.

Touching Master *Church* his accusation ; unworthily doth he lay the faults on me for

*Pretence of
publike good.*

*His answer
to Master
Church.*

*What makes
Ministers to
run so for
livings.*

for when any doe ride post so
for Benefices when they bee
fallen, they are set on (my
Lord) by *Perking Pride*,
sometime by *Neighbour-need*,
and all of them by Master
Haste, to get the living, and
by Master *Feare* to come
short of it. It was never I that
made them offer such summs
of moneys to Patrons, (for
it is my manner to advise my
friends to be ever sparing of
their purses:) but it was their
over forward friend, Master
Hope-to prevaille that counsell-
led them to make such pro-
fers.

*Who makes
Ministers so
negligent.*

I am not (my Lord) the
cause of any Ministers neglig-
ence in his *Function*, but a
couple of base loytering fel-
lows dwelling with such Mi-
nisters, commonly called (my
Lord)

Lord) the Parsons man *Ease*
and *Idle*, by whom such Minis-
ters are too much led.

If the people profit not
under those that bee paine-
full Ministers (my Lord) the
fault is not through mee , but
the fault is in in-bred *Ignor-*
ance , *Dulnesse* , *Old-man* , *Mi-*
stresse Heart , and *Wilfull Will*
her man , and *Maides hating*
to bee reformed , *Dislike of*
Teachers either for the per-
son or *Doctrine*. *Want of love*
of the Truth , *Contentednesse to*
live and die in Ignorance , and
the very *Devill himselfe* (my
Lord) their utter enemy.
These ought to beare the
blame (my Lord) and not
I.

For Master *Common-*
Weale (my Lord) I marvell
that hee should thus abuse

K me,

who hindeth
people from
profiting un-
der the word

Psal. 50.
1 King. 2.
Josh. 6.
Mat. 13.

Answer to
Common-
Wealc.

me, and wrong me, for (my Lord) he knows well, that I have many wayes enriched such as belong unto him: his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life?

Answer to
Houſhold.

Concerning *Master Houſhold*, he hath no reaſon of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and ſelling *Corne* and *Cattell*,

Cattell, how to let and set, and hire grounds to graze and fat cattell, and (my Lord) I ever sought his profit in all my courses He hath no cause thus to accuse mee to your Lordship. He had never gotten up to have maintained so great a Family, but by me. I raised his Father from a base Cottage to be a Free-holder, and so himselfe to be Master of a great Family and household. If any such evils have happened under him, as hee complaineth of, let him accuse *Vnnaturalnesse*, *Impatience*, *Vnruyl Passions*, and such like make-bates, and withall the *Sugestions of Satan*, which doe set men on such mischieves, and not mee (my Lord.)

For Master Neighbour-hood,

K 2 he

What makes
debate in a
family.

Answer to
Neighb ur-
hood.

Bad society.

he may of all other bee ashamed to accuse me so, because hee hath lived much better and nothing worse by mee (my Lord) for I caused to bee removed from him and his neighbours , in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Unthrifts, Waste, Ryot , Prodigality , Drunkennesse , Gluttony, Idlenesse, Carelesnesse , Needlesse Expence , and a rout of very Rascals, with reverence bee it spoken (my Lord) I taught him and all such as hee is , a better way to live , and a more thriving course , to looke diligently to their estates , and to take good courses , to save , to get , and to increase their meanes . As first

first having abandoned such lewd company before named, in the next place, I advise them to put away their bad men-servants, *Slack* and *Slothfull*, *Carelesse* and *Wastefull*, *Gor-belly* and *Tes-Pot*, *Weake* and *Way-ward*, *Love-bed* and *Drowsie*, *Light-finger* and *Lurching*, *Gamester* and *Goe-Gay*, *Slip-string* and *Wanderer*, *Scape-thrift* and *Spendall*, and such like unprofitable Hindes. And withall to rid themselves in like manner, all of their bad Maide-servants, such as these. *Pranker* and *Prattle*, *Wanton* and *Love-sicke*, *Sleepie* and *Slugge*, *Sweet-lip* and *Daintie*, *Gadding* and *Forgetfull*, *Greene-sicknesse* and *Tender*, *Drivell* and *Slut*, also and above all the

Bad Men-servants.

Bad Maid-servants.

Chare women, and her daughters Pocketing and Filch, with all their fellows.

And instead of these (my Lord) I commended unto them a company of Men-servants worth entertainment, all one mans children, the sonnes of mine honest Neighbour *Good husbandry*; as *Care* and *Forecast*, *Makehast* and *Wary*, *Thrifly* and *Pinch*, *Advantage* and *Holdfast*, *Cunning* and *Catch*, *Watchfull* and *toilesome*, *Homely fare* and *Meane-clad*, *Clouted Shooe* and *Patch*, *Up betimes* and *Labour*, *Last up* and *Trustie*, *Getting* and *Lockfast*, *Spend little* and *Get much*, *Take time* and *Lose nought*, *Debtlesse* and *Gaine*, with such other profitable servants.

*Thrifty man
servants.*

And because I knew that Maid

Maid servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Good houswifery*; as *Eager* and *Spare*, *Quicke* and *Nimble*, *Trusty* and *Timely* up, *Healthfull* and *Chaste*, *Ever doing*, and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpfull to uphold a mans estate. By which good counsell of mine (my Lord) *Neighbourhood* liveth now richly, and not beggerly, *Need* knockes not daily at his doore, either to beg or borrow, as he was wont to doe.

Concerning the last man *Master Good worke* hee hath least cause of all other to complaine : for that same which hee pleafeth to call in me *Oppression*, *Vsury*, *Extortion*,

Profitable
Maids.

Answer to
Good-worke.

on, and what not, have built many a faire *Almes-house*, many a goodly *Hospitall* in the Land (my Lord) and have also given by *Will*, many a large legacie to the poore, and much to publike uses.

My Lord, when I was a *Romane Catholique* in our Fore-fathers daies, none was then in more grace and favour with all the *Clergie* than my self. By mee the holy Father the Pope greatly increased his Treasurie, by my Counsels the *Prelates* gat up to such an infinite wealth, and to such glorious dignities : by mee (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for the

*Coveteoufnes
a Romane
Catholique.*

the variety of their orders,
built in the best places of eve-
ry Nation, and such yearly
Revenues as did exceed
for their certaine mainte-
nance.

Good my Lord let it please
your Lordship to thinke bet-
ter of me, than these men pro-
cured for witnesses have been
suggested , for falsely have
they spoken against mee.
Good my Lord , good my
Lord , doe me right I beseech
you.

Stand up, stand up Fellow,
I have heard with patience
these thy verball Apologies:
thy subtill shifte to acquit
thy selfe , thy faire shewes
to winne thee credit , if it
were possible thereby to
procure thine owne release
But know , that yet for all
K 5 that

*Judges
Speech.*

that thou hast said the inditement against thee standeth fit me , and the Evidence against thee is good , which here my brethren the Kings Sergeant , and the Kings Attorney , and these worthy Gentlemen , Justices of this County likewise affirm .

It is very true which your Lordship saith .

Good (my Lord) before you pronounce sentence against me , as you be a righteous Judge , heare me , but this once more .

What hast thou to say yet for thy selfe ?

My Lord , I am indited by a wrong name , my name (my Lord) is *Thrift* , and not *Coverteousnesse* , as all this while my Adversaries have born your Lordship in hand .

Then

*Coverteousnesse
would finde
an error in
the inditement.*

Then the Judge asked Justice Sapience where his examination was? The Justices Clerke called *Experience*, brought it forth and read it; in which his name was found to bee *Coveteousnesse*, and that by the witnessses of his neighbours, to whom he was very well known.

Fellow saith the Judge, why dost thou deny thy name?

My Lord, I do not deny it, for my name is *Thrift*; but when I got up some wealth, the envy of my neighbours gave mee this other nickname: and so common it grew, by their so often calling mee, as I lost my other name among them. But there are divers of my honest neighbours which love mee, and are glad of my welfare, they

*The Covetous will be
only held
thrifty.*

they have told mee, that my name formerly was *Thrift*, and they doe assure me that I am untruely called *Covetousnesse*.

Then saith the Judge, who be these, and what are their names?

My Lord, one is *Master Faire-speech*, a loving kinde man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I haye often invited and welcomed to my house. Also many other of my good neighbours doe affirme as much to mee, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workeman*, *Hireling*, *Tenant*, *Feare-man*, *Faintheart*, *Loath to offend*, *Ciamback*, and *Fawning*; for though some of these be but poore men; Yet

I have ever known them all
to bee so honest, that they
have hated to flatter mee.
There are besides these (my Lord) other very substan-
tiall Gentlemen, as Master
Lucre, Master Bribery, Master
Oppression, Master Hard dea-
ling, Master Scrape good, Ma-
ster Niggard, Master Pinch
poore, Master Extortion,
Master Base minde, Master
Chubrick, Master Vsurie,
Master Hard heart, Master
Love good, Master Suckin-
gaine, and Master Gripe-
hard, all these (my Lord)
and other moe of my
good friends, have much
marvelled, that I would
suffer my selfe to bee so
falsely called Covetousnesse,
by these my Accusers, my
ever hatefull and malici-

ous

*Enemies to
Covetousnes.*

*What the Co-
vetous may
do.*

ous enemies, such as is *Master Pittie*, *Master Relieve*, *Master Liberality*, *Master Bounty*, *Master Hospitality*, with certaine lewd companions, such as *Carelesse* and *Wastefull*, *Pride* and *Prodigality*, *Idle*, and *Belli-
cheare*, with the like haters of my thriving and provident courses: for I have heard some Preachers say, that he which provideth not for his family is worse than an Infidel: and would be I loth to be held such an one, that am a Christian man. And my Lord) if it please you to heare me, and also to beleeve me, I have ever hated Coveteousnesse: for I keep my Church, I say daily my prayers, and now & then, as I may attend it, I heare Preachers, yea such as bee held of the nicer cut,

ever

ever railing against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it hapned that I reserved out of them any Tithes; it was then upon my Chappelens thankfullnesse, and onely upon an honest composition. I have given almes now and then, I have not been altogether so straight handed to the poore, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my Stewards and Bayliffes told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have beene any whit sparing, it was only wariness to avoid Riot, Excessse, Drunkennesse and Gluttony,

*Coveteousnes
hath faire
pretences.*

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tonie , which every honest man hateth. If the poor (so many as came) were not all relieved, it was for that I saw beggers to encrease thereby, and so I may dee more harme than good by my almes ; for while some came from farre, for an almes or a penny, they might have earned at home in that time perhaps two pence, yea a groat sometimes, making their going and comming a whole daies labour. I gathered (my Lord) what I have gotten, by Gods blessing, and great paines taking, for present and for future maintenance of my self my wife and children after mee , and I meant withall, when I died, to have given something to the Church, something to the poore , and

reward to a Preacher, to
reach my funerall Sermon,
and somewhat more, perhaps
to other good uses.

Good my Lord, I beseech
you consider of mee, I have
ever had a good minde to
wrong no man, but onely
have striven carefully and
honestly to thrive in this hard
world: and if all my courses
be never so strictly observed,
they will onely prove me to
be *Thrift*, (which is my right
name) and not *Covetousnesse*:
It hath been my ill happe,
though I have done good
deeds, to be very wrongfully
abused, either by such as have
envied my good prosperity:
or by some railing Tenants,
or by some bordering neigh-
bours that cannot buy of me,
how, when, and what they
list,

*The Cove-
reous will
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tonie , which every honest man hateth. If the poor (so many as came) were not all relieved, it was for that I saw beggers to encrease thereby, and so I may dee more harme than good by my almes ; for while some came from farre, for an almes or a penny, they might have earned at home in that time perhaps two pence, yea a groat sometimes, making their going and comming a whole daies labour. I gathered (my Lord) what I have gotten, by Gods blessing, and great paines taking, for present and for future maintenance of my self my wife and children after mee , and I meant withall, when I died , to have given something to the Church, something to the poore , and

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name) and not *Covetousnesse*:
it hath been my ill happe,
though I have done good
deeds, to be very wrongfully
abused, either by such as have
envied my good prosperity:
or by some railing Tenants,
or by some bordering neigh-
bours that cannot buy of me,
how, when, and what they
list,

*The Cove-
teous will
justify them-
selves.*

list, at their own prices: or by some unthankfull persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I onely sit to judge, and not to be thy accuser, I could tell thee: *First*, that those thou hast before named, to prove thee to be *Thrifte*, and not *Coveteousnesse*, are either flatterers, or fearfull to displease thee, or wretched men, companions in evill like thy self: And therefore their witnessesse is nothing worth: *Next*, that all thou hast alleaged concerning thy Religion, thy almes-deeds, thy house keeping and the

One may be covetous and yet do many commendable things.

the rest, do not clear thee of Coveteousnesse; for the Scribes and Pharisees would pay Tithes, fast weekly, make many and long prayers, yea they heard *John Baptist* a severe Reprover of sinne, and Christ Jesus too, who sharply reprehended them: They would give almes, adorne sepulchers, and do many things which thou dost come farre short of, and yet were they very coveteous. The young man that came to Christ, and stood upon his well doing towards all men, and that from his youth up: yet was hee a Mamonist, and trusted in his riches. There were certaine Jewes as one Prophet telleth us, who would heare Sermons, seem to delight therein, shew love to their Teachers

Mat. 6.
Mat. 23.

Luk. 16.14.

Mat. 29.
Mark. 10.
24.

Ezek. 33.
30,32.

chers in word , and speake to others to go and hear them, yet their hearts followed after their covetousnesse. In a word, the carriage of thy owne praises , favoureth strongly of Covetousnesse. But as I said, I will not bee both an Accuser and thy Judge: wee will heare witnesses for the King in this point also : call in witnesse.

Then the Clerke willeth the Cryer to call in one *Master Proofer*, and one *Master Signes*.

Master Proofer and *Master Signes* come into the Court, to give Evidence against the prisoner at the Barre , or else you forfeit your Recognizances , *Vous aves Master Proofer*

Prooфе, and Master Signes.

*Master Prooфе stand up to
the Barre, that my Lord may
heare you : Give roome
there.*

*Then saith the Judge ,
Master Prooфе looke upon
the Prisoner , do you know
him ?*

*Yea (my Lord) I have
known him from a childe :
his name is Covetousnesse .*

*But he denieth it now , saith
the Judge , and calls himselfe
Thrift .*

*My Lord , hee of late is
growne ashamed of his name ,
but neither is , nor ever was
ashamed , either of the nature
or practice of Covetousnesse ,
as I and *Master Signes* here
doe well know , and are
able to make good against
him .*

Then

Then you hold not his name
to be *Thrift*.

No verily (my Lord) though
he hath pretended it, to cover
his odious, though very
true name; yet it is not to be
denied (my Lord) but that
one *Thrift* dwelt where he
now dwelleth, and indeed, he
is a slip of *Thrift*, and thus it
was.

*Thrift turn-
ed basely co-
vetous and
how.*

The Devil.

This *Master Thrift*, was
once Steward to three wor-
shipfull Gentlemen, *Master*
Liberality, *Master Bounty*, and
Master Hospitality, and carri-
ed himself very commenda-
bly in their services, and at-
terwards for himself, when
hee came to be an house-kee-
per, untill he fell in acquain-
tance with a very pestilent
subtil base Pettifogger, who
gave him such bad counsell,

as

as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not content*. Through this his unhappy Father in law ever urging, and his unquiet wives sollicitation , he was much altered in his nature & condition from that which he was before. Of this woman *Not content* hee had divers children , among the rest , *Care*, *Feare*, *Spare*, *Hardfare*, *Toilesome* , and withall, one called *Gaine* : Those former Sonnes were fourte, sad, lumpish, froward, and very unquiet : But this lad *Gaine* was a pleasant youth , and often made his Parents very merry and therfore though they neglected not the other , yet their chiefest delight was set upon this.

This

The pedigree
of Covetous-
ness, shewing
the true
profe there-
of, in whom-
soever it is.

This Sonne they so cockered
and made so much of, as they
suffered him to set his love
upon one *Coveting*, a very
harlot, and withall the base
daughter of *Desire*, upon
which filthy harlotry he be-
got this fellow *Covetousnesse*,
the prisoner now at the bar:
who when he was but a very
babe, so continually lay suck-
ing at his mother *Covetings*
brests, as shee had not milke
enough for him, and there-
fore with her husband *Gaines*
consent, shee put him to bee
nursed, and nourished up of
one *Greedy*, the wife of *Mo-
ney-love*; Now so it fell out,
that these two, had a daugh-
ter called *Hope to encrease*, to
which hee at ripe years was
married, who between them-
selves, as also by the helpe of
their

their Parents, on both fides
of his Parents, *Gaine* and *Co-
veting*; and of her Parents,
Greedy and *Money-love*, they
did grow rich and very great.
And so insatiable hath hee
been ever in getting, as hee
justly deserveth to bee called
Covetousnesse his very true and
proper name. And this is that
which I have to say (my
Lord) and I hope it may
give the Jury satisfaction, that
hee is not indited by a false
name.

If you have spoken *Master
Proofer*, then Cryer call in *Ma-
ster Signes*, saith the Judge.

Master Signes, saith the Cri-
er, stand up to the Barre.

Then the Judge asked him,
if he knew the prisoner?

My Lord, saith he, I have
knowne this man of a long

L time

time, his name is *Covetousnesse*: He was so born, and brought up as *Master Profe* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him deny that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My Lord, though I know him to be blinded with *Selfe-love*, and with an over good conceit of himselfe, as rich men commonly bee, so saith *Salomon*, as also that he is flattered by such, as he himselfe hath named to your Lordship, that hee will never beleieve what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly,

Signes of a
Covetous
Person.

suredly, that hee is the very man, according to his name; a right Mamonist. For my Lord he cannot deny that hee was ever content with his estate, *Heb. 13. 5.* but through the love of money, which he coveteth after, he hath laboured and made haste to be rich, *1 Tim. 6. v. 9. Prov. 23. v. 4. Prov. 28. 20.* and never would be satisfied, *Eccles. 5. 6, 10.* nor have enough, *Isai. 56. 11.* For as riches encreased, so hee set his heart upon them, *Psal. 62. 10.* His chiefest joy was because his wealth was great, & because his hand had gotten much, *Job 31. 25.* he hath received silver, rather than instruction, and gold rather than knowledge, *Prov. 8. 10.* His trust was in his riches, *Prov. 11. 20. Iere. 48. 7.* His wealth

L 2 wealth

wealth was his strong City,
Pro. 10. 15. and as a high wall
in his conceit, *Prov. 18. 11.*
Greedie hath hee been of
gaine, and through his gree-
dinessse, hath he troubled his
own house, *Prov. 5. 27.* By
chiding, chafing, turmoiling,
pinching fare, and such like
means; Hee hath encreased
his estate by unjust gaine and
oppression, *Pro. 28. 8. and 22.*
16. Gifts hee hath loved and
received, *Pro. 29. 4. Isa. 1. 23.*
In his abundance hee hath
not had power given him to
live plentifully, *Ecclef. 6. 2.*
but hath spared more than
needeth, *Prov. 11. 24.* He hath
eaten upon other mens la-
bours, *Isai. 3. v. 14.* and his
Neighbours labours he hath
used without recompence.
Ier. 22. 13. for he alwaies only
looked

looked to his own waies, and to his own gaine, *Isai. 56. 11.* Studying to joyn house to house, and field to field, that hee might bee alone, *Isai. 5. v. 8.* He hath built houtes by unrighteousnesse and wrong, *Ierem. 22. ver. 13.* Hee hath made unhonest gain, *Ezek. 22. v. 13. 24.* And gotten greedily by extortion, *Ezek. 22. v. 12.* His eyes and his heart were onely for covetousnesse, *Ier. 22. v. 17.* Besides all these (my Lord) hee hath suffered the cares of this world, and deceitfulness of riches to choake the Word of God, that it hath been without fruit in him, *Matt. 13. v. 22.* Hee never devised liberall things, *Isai. 32. 8.* not to despise the gaine of deceits, *Isai. 32. v. 8.* Any proposition tending to

Matt. 19.

cost was ever displeasing to him, and like the young man in the Gospel would hee goe away heavily: as one grieved to part with his goods. As an *Ahab* hee never could see a *Naboths* vineyard lying commodiously for him, but hee eagerly gaped after it. If hee gave to the poor, and to good uses, it was of necessity, not freely, 2 Cor. 9. 5. sparingly, and not bountifully, nor cheerefully, and of a willing minde, pleading not to be so rich as men took him to bee, Prov. 13. 7.

*When doth
a man hate
Covetous-
nesse.*

And whereas this man saith, that he hath ever hated Covetousnesse, (as indeed hee ought to have done) Prov 28. v. 16. Surely if he had, then would hee (my Lord) with *David* (one that bestowed infinite

infinite treasures to holy uses) have prayed against the Covetousnesse of his own heart, *Psal. 119. 25.* He would have been more liberall, more bountifull, more given to hospitality, and more ready to good works, than he hath been hitherto. He would be like *Cornelius* giving much alms, *Act. 10.* My Lord, I have known him to watch opportunity to get advantages both of rich and poore: It Master *Liberality*, *Bounty*, *Hospitality*, *Good-work*, *Church*, or *Common-weale*, did ever employ him, hee then would make gaine of them all to himselfe: Where hee found any good fellowes for his turne, as *Waste*, *Prodigalty*, *Pride*, *Idle*, *Needy*, or *Simple*, as long as they had any

L 4 thing,

thing, he would speake kindly to them, offer to lend them upon pawnes or Morgages, till hee had undone them, which hee that hateth Covetousnesse would never have done.

To be short (my Lord) all the witnesses produced already , with the just complaint of poore *Poverty* , proclaime his name to bee *Covetousnesse* , yea (as your Lordship hath well observed) his own speeches and practices , cry shame against him.

Would a man hating Covetousnesse commend the practice of Sir *Worldly wise* as he hath done ?

Would he commend , and entertaine his service , *Cunning* and *Catch* , *Advantage* and *Holdfast* , *Rack-rent* and

Over

*The cruelty
and basenes
of covetous-
nesse.*

Over-reach, Make much and Pinch-hard, Spare-purse &c Nig-gard, Hard-fare & Churle, Cold-welcome and Wish-rid, Scarce-drinke and Farewell, with a company of base Hang-bies, such as these, Slip-thrift and Poore-wage, Lack-meanes and Loyterer, Tag, and Rag, with So-live and Or-begon. It Covetousnesse did not oversway him, hee would surely aban-don all such contemptible companions, which are ever a disgrace to Liberality, Bonn-ty, and Hospitality, such fel-lows as these afore-named, they scorne to have abiding in their mansions.

I have been (my Lord) som-what too long I feare me, but I hope, I have satisfied your Lordship and the Jury: and spoken but that which is truth.

Master Signes, (saith the Judge) you and *Master Proofer* have performed the parts of honest men.

Sirra, sirra, thou that hast so impudently denied thy name, here before the face of thy Countrey : being so clearely proved against thee every way, what canst thou yet alleage for thy self, that now the sentence of death should not be pronounced against thee ?

Good my Lord, a Psalme of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Countrey, now imagine to reape any benefit by thy Clergie ?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow

Fellow hold thy peace, and
heare with patience thy just
deserved judgement.

Covetousesse, thou hast been
indited by the name of Covetousesse of all the foresaid Fel-
lonies, Cozenages, Oppres-
sions and Murthers, and for
the same thou hast been ar-
raigned; thou hast pleaded
not guilty, and hast put thy-
self upon thy tryall, and been
found guilty, having no more
to say for thy selfe, this is the
Law.

Thou art to bee counted
Idolatry before God, and also
the root of all evill, and so
damned a sin, as not to be na-
med amongst Christians, and
that such as by thee are made
covetous, are to be abando-
ned of all good men, as of
God they are abhorred, be-
ing

The sen-
tence a-
gainst Co-
vetousnes-

Eph. 5. 3.

1 Cor. 5.

Psal. 10. 3.

Rom. 1. 19,
32.

Eph 5. 5.

Col. 3. 5,6.

ing worthy of eternall death: and have no inheritance in the Kingdome of Christ and of God , but upon them must come the wrath of God , as upon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

Master Sheriffe, doe Execution, which the *Under Sheriffe* feeth performed.

Goaler, set *Papistry* to the Barre.

Papistry, hold up thy hand.

Papistry, thou art here indicted by the name of *Papistry*, of the *City of Rome*, in the County of *Babylon*; that thou being a bastard Christian, begotten of Heresie, Judaisme, Paganisme, hast by violent force and armes invaded the territories of the Church of God,

Papistry
indited.

God, and by Spanish inquisition, bloody Massacres, stabbing, poisoning, and Killing of Kings, Gun-powder plots, Treasons, Rebellions, and other hellish practices, usurped authority, and thrust upon Gods people their humane traditions, inventions, superstitions, wil-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian soules, contrary to the peace of our Soveraigne Lord the King, his Crowne and Dignity, what saiest thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou bee tryed?

By God and the Countrey.

But (good my Lord) let me have another Jurie chosen, I doe

Papistries
petition.

doe not except against the former Jury, *Faith, Love, Feare, Charity, Sincerity, Patience, Innocencie,* and the rest, but (my Lord) though they be honest men, and have well discharged themselves in their Verdict upon other Prisoners; yet have they not such judgement and understanding as others have, to discern of my cause, and the truth of the Evidence which shall bee brought against me.

Papistry, because neither thou nor any of thy *flanderous Favourites* may say, that thou hast been proceeded against rigorously and ~~unj~~ stly, without respect to the truth of the cause. I am content to call a new Jury, if here we can have so many as will make up the number.

I hum-

I humbly thankē you (my
good Lord) God reward your
Lordship for it.

Master Sheriffe, impannell
a new *Jury* of very substanti-
all men , the chieftest you can
finde , and fitteſt to goe upon
this Prisoner now at the Bar.

My Lord , I supposed , that
as he would crave , so from
your Lordships uprightnesse
he should obtain this favour,
therefore have I prepared a
full *Jury* to this purpose.

It was done wisely of you
(*Master Sheriffe*) let them bee
called.

Cryer, Call in the *Jury*.

1. Call *Common Principles*.
Vous aves *Common Principles*.

2. Call *Apostles Creed*, Vous
aves *The Creed*.

3. Call *Second Commandement* , *Second Commandement*
come in. My

*A Jury a-
gainſt Pa-
piſtry.*

My Lord I cannot get in,
What's the matter?

My Lord (saith the Cryer)
the Papists keep him out.

Command to let him in.
Vous aves the second commandement.

4. Call *Pater noster*, Vous aves *Pater noster*.

5 Call *Holy Scriptures*,
Vous aves *Holy Scriptures*.

6. Call the *Apocrypha*,
Vous aves *Apocrypha*.

7. Call *Councils*, Vous aves *Councils*.

8. Call *Ancient Fathers* for
the first six hundred years af-
ter Christ, Vous aves *Ancient
Fathers*.

9 Call *Contradiction* among
themselves, Vous aves *Con-
tradiction*.

10. Call *Absurdity of Opinion*,
Vous aves *Absurdity of Opinion*.

II. Call

11. Call Consent of their own
men, Voues aves Consent.

12 Call Testimony of Mar-
tyrs, Vows aves Testimony of
Martyrs.

Count, saith the Clerke.

Then the Cryer bids them
answer to their names.

Common Principles, one; Creed,
two; Commandements, three;
Pater noster, four; *Holy Scrip-*
tures, five; *Apocrypha*, six;
Councels, seven; *Fathers*, eight;
Contradiction, nine; *Absurdi-*
ty, ten; *Consent of their own*
men, eleven; *Testimony of*
Martyrs, twelve; Good men
and true, stand together and
heare your charge.

My Lord, here are some
more summoned by Master
Sheriffes authority.

Who be they Master She-
riffes

By these
twelve
means Pa-
pistry may
be confuted.

Master

*M. Law
and his Sons*

Master Law with his Sons,
Civill, Canon, Common, and Mu-
nicipall.

Well, let them attend the
Court for the Kings service,
for use if need be.

Papistry, if thou canst justly
except against any, I give thee
leave to challenge any such of
the Jury.

Good my Lord, onely one
of the Jury I except against.
which is *Holy Scriptures*, ex-
cept it be our own Translati-
on.

Well saith the Judge, I am
content it shall be so, let it bee
either *Momanus*, or the *Rhe-
miste*, or the *Vulgar Edition*:
wee desire a just proceeding
with all the indifferencie that
may be.

Then the Cryer calleth
aloud; If any man can give
Evidence,

*Holy Scrip-
ture is by
Papistry
chiefly ex-
cepted a-
gainst.
For Papists
may bee con-
futed by
their own
translation.
See my Book
of Rhymes
against
Rome.*

Evidence , or can say any thing against the prisoner at the Barre, let him come in, for hee stands upon his deli-
rance.

Here is my Lord a worthy Gentleman Master Verity.

Master Verity, come neere, what can you say concerning the Prisoner at the Barre?

My Lord, this I am able to justifie. First , that hee hath been a *False-Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did , such as be recorded in Scripture , if they were paralleld together, as the *Doctrine of Divels*, *1 Tim. 4. 1, 2. Traditions and Commandements of men, Mat. 15 v. 2. Mar. 7. 8. 9. 13. Coll 2. 22. Veniall sinnes, Matt. 23. 16. 18. Childrens neglect of Parents* for

Master Ve-
rities evi-
dence a-
gainst Papi-
stry.

Like false
Tea hers in
Doctrinē.

1.
Reader
marke the
doctrinē of
false Teach-
ers of old
and Papists
now.

2.
3.
4.

for Churches profit, as they pretended, Matt. 15. 5. Marke 7.
 5. 11. Superstitious observation in meats and holy daies. Matt. 15.
 6. 11. Coll. 2. 16. 21. laying heavy burthens upon the people, Luk. 11.
 v. 46. Fastification by workes, therwith troubling the Chur-
 ches, Gal. 2. 18. & 3. 2. & 5.
 7. 4. 12. Voluntary Religion and Will-worship Coll. 2. v. 18. 23.
 8. The Worship of Angels, Coll. 2.
 9. 18. Carnall liberty, 2. Pet. 2.
 10. 19. Rev. 2. 15. 20. And Tea-
 ching for filthy Lucre, Tit. 2. 11.
 11. Thus are they, as were the False Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Heretiques, learned Whitaker in his book *De Ecclesia*, in the first Questi-
 on,

on, sheweth in many particulars.

Secondly, (my Lord) hee hath used the very same *Practices* which False Teachers have used : he doth to make way for his *Doctrine*, *Worship* and *Advancement*, even as they did. ^a They played the Hypocrites in outward humility, in *long prayers* and formes of Devotion, and so misled silly women. ^b They graced their *Doctrine* with shew of *Fore-Fathers*. ^c They took away the Key of *Knowledge*, and neither would enter into life, nor suffer others. ^d They told the people *old Wives Fables*, and told lies in hypocrisie. ^e They used sleights and cunning craftiness to deceive. ^f They boasted of their *learning*, using pro-

Like false
Teachers
in practi-
ces.

Practice of
false tea-
chers.

^a Col. i. 2.

23.

^b Tim. 3.

5, 6.

^c Pet. 22, 4.

^d Matt. 15.

2, & 7. 3.

^e Pet. 1, 18.

^f Luk 11, 5.

^d ^a 2 Tim. 4.

& 1 Tim.

4, 7.

^e Eph. 4, 14.

^f 1 Tim. 4,

20.

^g 1 Thess. 2.

2.

Act. 15. 24

^h Rev. 2. 20.

Neh. 6. 14.

ⁱ Matt. 7. 23

Deut. 13. 1,

2.

^j Acts 17.

7 & 24. 5.

& 8. 13.

& 25. 7.

^k 2 Cor. 10.

10.

Act. 24. 5.

^l Joh 8. 39.

Matt. 3. 9.

^m 2 Cor. 11.

13. 22.

ⁿ Rom. 16.

18.

prophane, and vaine babbling and oppositions of Sciences, as they termed it. ^g They pretended *Revelations*, *Apostolical Traditions*, and alleged counterfeit writings. ^h They had the *Propheticall women*, and deceiving Prophetcles. ⁱ They had their *Miracle-workers*, Gasters out of Divels, and Dreamers of Dreames. ^k They would slander mens persons, and the Doctrine of faithfull Teachers, and lay to their charge what they could not prove, speaking of them contempnuously, and railing on them. ^l They boasted to be the *true Church*, and that by Succession they were of the Fathers. ^m They would use faire and smoothing words, and teach with inticing words, and did strive for excellencie

of

of speech of mans wisdome to deceive. ¶ When they could not prevaile by faire meanes , then they would suborne false witnessses : they threatened , beat , imprisoned , banished and slew the faithfull Teache s and Christian Be lievers . They ^ would plot conspiracies to the shedding of boud , and the Priests must be acquainted herewith before hand to encourage them hereto . ¶ They would make open insurrections , and stirre up great personages to take part with them . And what rebellion , treasons , conspiracies , insurrections and perlecutions this Papistry hath wrought my Lord Bishop of Chichester hath o nly discovered to the world in his bo k of Evidencie for our deliv erance

1 Cor 2. 4.
" Act. 1. 18.
& 22. 1. &
6. 14. &
26. 10, 11.
& 30. 30.
& 12.
Rev. 2.

^o Act 23.
14.

^p Act 13.
50.

*Popish
Traytors,
Priests and
Jesuites Po-
pish Tray-
tors,
Laicks.*

rance from all these Traytors, *Morton, Sands, Parsons, Cam-
pian, Ballard, Watson, Clark,
Garnet, Priests and Jesuites:
Stukeley, Somerville, Throgmor-
ton, Parry, Babington, and his
Company; Lopus, Tyrone,
Markam, Brooke, with others,
Piercy, Catesby, and all the
Gun-powder Plotters, Laicks.*
And this (my Lord) is not
what I could, but what I
thought sufficient to testify
at this time, because I would
not be tedious.

M. Verity, by this you have
uttered it is easie to see how
this man hath followed, both
the false teachers in Doctrine,
and the enemies of the Gos-
pel in their practices. If there
be any more witnesses, let
them come forth.

Yes my Lord, here is Sir
Christianity. Sir

Sir Christianity, what is it that you have to say against this Prisoner at the Barre?

My Lord, I was commanded to bee here to day to give evidence what I know against this man, and this I am willing to doe for the service of my Soveraigne. This it is (my Lord) which I have to say, that this man with his Associates, hath in stead of Christian Religion, set up a service of Judaisme and Paganisme, which I am able to prove in a multitude of particulars: but because I am loath to bee tedious in my relation, I have brought here with mee *Three Bookes*, that the Jury may judge of all the particulars, or they may bee read before the Prisoner, if your Lordship shall be pleased to have it also.

M What

*Sir Christi-
anity his e-
vidence a-
gainst Pa-
pistry.*

*How Pa-
pists are
like the
Gentiles.
See Matt
Hoc on Re.
11. 1. from
pag. 419
to 453.*

What bookeſ Sir Christia-
nity?

- 3. E. & ket,
- 1. The three Confor-
mities.
- 2. De Ori-
gine Popa-
tus.
- 3. Raynolds
& Hart.

My Lord, one is that , that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morison*, and dedicated to his late Majesty: and our third is , our learned Country man Doctor *Raynolds* his *Conference with Hart*, never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars , and wherein they bee more Heathenish , than Jewish.

I am content to have them read to spare your speech touching the Jewish service.

So having been read , the Judge yet wished Sir Christianity to declare openly how

Pagan-

Pagan like Papists be , and as the Heathenish Idolaters in *Israe*l and *Judah* were, and only out of the undoubted testimonies of Scripture , and the Apocrypha booke s , because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great brevity as I may: that this Prisoner (if it bee possible) may see how wickedly hee hath dealt with mens souls; to set up in stead of Gods Service , an Idolatrous , and Pagan-like Worshipp.

^a These Pagans set forth God like a man. ^b The Idolatrous Israelites had a Queen of Heaven : ^c they had Images of gold and silver, brasse, yron, wood , and stone , and some

*Papists like
Pagans in
many things*

^a Ro. 1.22.

^b Ier. 7.18.

^c Dan. 9.4.

Isa. 43.7.

& 44.10.

Ier. 10.4.

Baruch 6.

45.

Deut. 7. 5.
 & 12. 3.
 2 King. 17.
 14.
 2 Chron.
 33. 7. 9.
 & 34. 4.
 Judg. 18.
 18.
 Ezek. 22.
 14, 15, 16,
 & 8. 10.
 Numb. 33.
 62.
 Adorned
 Images.

Musick.
 Dancing.

of clay: some molten, some carved and graven, some pourtrayed upon wals, and other Pictures. Some were like men, Dan. 3. 1. 1 Sam. 5. 3, 4. and some like women, Act. 19. 27. 2 Maccab. 1. 13. 1 Sam. 31. 10. some like beasts (like S. George and the Dragon) Exod. 34. Wisdom. 11. 15. They adorned them with silver and gold. Jer. 10. 4. and set Crowns upon some of their heads, covering them with costly garments, and of divers colours, Deut. 7. 25. Heb. 2. 19. Baruch 6. 8, 9, 14, 15, 29, 39, 50, 55, 58. Ezek. 16. 18. Wisd. 13. 14. carrying a Scepter in the hand, or a dagger; or an axe, Baruch 6. 14, 15. They set them up with great devotion and solemnity, with musick and melody, Dan. 3. 3. with singing, dancing, & other delights,

delights, *Exodus 32.5.* They built Temples for these Images, *Joel 3.5.* *2 Macchab. 1.13. 15.* *Baruch 6.18.* which were the houses of their gods, *Judg. 17.4.* *1 Samuel 5.2.* and called them Sanctuaries, *Isai. 16.12.* They had Chappels for them, *Amos 7.12.* Yea, they set them upon tops of hills, *1 King. 14.23.* *2 King. 17.10.* They had them in private houses, *Judges 17.4. 18.* in chambers, *Ezek. 8.12.* and in secret places, *Deutern. 17.15.* they had their pleasant Groves planted, *Jer. 17.2.* *1 King. 14. 23.* and there also had their Images, *1 King 15.13.* *2 Chron. 15.16.* *2 King 17.10.* They had their standing Pillars and Images, as the Papists their Crosses, *Deut. 12.3. & 16.22.* *2 Kin. 17.10.* *Lev. 16.1.* These

Temples.

Chappels.

Images every place.

Groves.

Standing Pillars as Crosses be.

*Igor or int
allured to
Idolatry.*

*Doted on
Images.*

*Prayed to
them.*

*Kissed them
Candles set
up before
them.
Vows, Pil-
grimage.*

were in the head of *Hig-wayes* and *Streets of Cities*; *Ezek. 16. 31. Ier. 11. 13.* The multitude were allured by the gorgeous decking of them, *Wisd. 14. 20. and 15. 5, 6.* Yea, they doted upon them, *Ezek. 8. v. 10, 11.* They worshipped them, bowed unto them, and fell down before them. *Dan. 3. 2. Isa. 44. 7. Hos. 23. 6.* They would lift up their eyes unto them, *Ezek. 33. 25.* Pray unto them, *1 King. 18. 26. Hab. 2. 16. Isa. 44. 17.* Kiss them, *Hos. 1. 2. 2 King. 19. 8.* set up Candles before them. *Baruch 6. 19.* Make Vows to them, *Baruch 6. v. 35.* and goe on Pilgrimage to some of them very farre, *Ier. 51. 44.* exptecting some miraculous cure from the Image, *Baruch 6. 41.* In entering into their Temples they sprinkled them-

themselves with water, Altars they had of stone, *Isa. 65. 3.* they used vain repetitions in their prayers, *Math. 6. 7.* They measured their Religion, and goodnes thereof by plenty, *Jer. 44. 7.* They had their sacrificing Priests, *Act. 14. 13.* and they were shaven Priests, *Baruch, 6. 31, 32.* Sometimes they were of the basest of the people, *1 King. 12. 31.* whosoever would, might for money or for money worth, make himselfe a Priest, *1 King. 12. 31. 2 Chron. 13. 9.* And some served for base wages, *Judg. 17.* They had their Concubines, *Baruch 6. 11. Hos. 4. 14.* Some of them would weare haire clothes and torment themselves, *1 King. 18. 26, 28. Zach. 13. 4.* and of a Devotion in a Will-worship macerate

M 4 their

Altars. Set
numbers of
Prayers.

Sacrificing
Priests
Shaven.

Priests
Concubines.

Wearing of
haire-cloth.

Will-wor-
ship.

*Taught for
hire.*

*Variety of
Musick
Holidays.*

*Nunnes or
holy women*

*Several
Protectors
for Coun-
tries.*

*Sweare by
them.*

their bodies , punishing and not sparing their bodies , Col. 2.23. Their Teachers taught for hire, Mich. 3. 11. 2 Pet. 2. 13, 15. Rev. 2. Tit. 1. 11. For gifts, they would promise life and peace, Ezek. 13.22. Fer. 23 14. 17. In their service they had variety of Musick, Dan. 3. Their set holydaies, Exod. 32. 2 King. 13. They had their holy women attending the Idol-service, Ezek. 8. v. 14. working for them , 13. 18. 2 King. 23. 7. and prophesying lyes , Ezek. 13. 22. and were great worshippers of the Queen of heaven , Fer. 7. 18. & 44. 19. They had also their severall gods for their severall Countries , as Papists have their Saints, 2 King. 17.29 & 18. 34. They would pray to these and swear by them, Fer.

5. 7.

5. 7. & 12. 16. Gen. 31. 52.
1 King. 19. 2. 2 King. 17. 35.
Zep. 1. 5. Some in Israel which
fell to Heathenish Idolatry
were like Church-papists; for
they would worship idols, &
yet go to Gods house & hear
his Prophets, Jerem. 7. 8, 10.
2 King. 17. 14. Ezek. 14. 3. 7.
& 20. 1. 31. & 23. 29. When
Idolatry was cast out of the
Church (as we have done the
Idolatry of Rome) the Idola-
ters would condemne it as an
ill act in them, and speake a-
gainst the serving of God
aright, as Papists doe against
us, 2 King. 18. 22. They wor-
shipped towards the East,
Eze. 8. 16. They were very su-
perstitions, Act. 19. They lived
in very grosse ignorance of the
truth, and in liberty of sin-
ning, Isa. 44. 18, 19, & 45. 20.

M 5 Eph.

Some like to
our Church-
Papists.

They did
speake a-
gainst ser-
ving of God
after his
word.

Worshipped
God to the
East.

Superstition-
ous.

Ignorant.

How they
spent their
holy dayes.

Revellings.

Sieres.

Conjurors.
Ex 7.11.
Isa.9.13.
Lev.19.37
Ier 27.9.
Dan. 1.4.
Deut. 18.
Ac & 11.4
Ils. 6.2.
Dan. 1.1.
Ifa. 47.13.
Act. 19.17.
& 19.19.

Eph.4.18,19. Wisd, 14.15,16,
17. They worshipped they
knew not what, John 4.22.
Their Festivals after their I-
dol-service they spent in eat-
ing, drinking, singing, dan-
cing, Exod.32.6,18,19. They
had their revellings, and mee-
tings, full of excesse and ryot,
1 Pet.4.3. And would wonder
at, and speake ill of such as
would not be like them. They
had Brothel houses, Ezek. 16.
24. 2 King 23.7. 1 King. 15.12
13, & 14.24, & 22,26. They
had amongst them Conjurors,
Wizards, Charmers, Observers
of times, Sooth sayers, Astrolo-
gers, Starre-gazers, and such
like. To these the people re-
sorted and consulted with,
2 King, 21.6. 1 Samuel. 5. 2.
1 Chron. 10.13. Hest. 3.7. & 9.
24 Deut. 18.14. Isa. 19.3. & 47

12, 13. *Hos.* 4. 12. *Ezek.* 21. 24.
Ier. 8. 17. *Act* 8. 10. they sacrificed to Nets, and burnt incense to Dragges, *Hab.* 1. 16. They believed that some of their *Images* were approved of their great God from heaven, *Act.* 15. 35. they were cruell and bloodily minded against all that were against their Idolatry, *Hos.* 10. 14. & 13. 16. *2 King.* 21. 15, 16. *Judg.* 6. 30. *2 Chron.* 24. 18, 21. The Idolaters in Israel and Judah brought in the Heathen, as Gods plague upon them, to punish them for their Idolatry, *2 Chro.* 24. 23. & 21. 16, 17 & 33. 11. & 30. 6, 10, 17. *1 Kin.* 17, 18. as the Papiets have brought the *Turks* upon the Christian world by their Imagery and Idolatry, *Revel.* 9. They were stupid and without

They were
bloudily
mined.

Papistry the
cause of
Turkes pre-
vailing.

*Sottish in
their Idolatry, and ob-
stinate.*

out understanding in their Idol-making , and in setting them up to worship them, Isa. 44. 14, 20. and so continued therein obstinate as the Papists doe. And thus have I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practices.

Your evidence is so cleare (Sir Christianity) as hereby all may see how Pagan-like Papists bee in their Imagery, Priests and Temples. Is there any further evidence ?

Then stands up M. Attorney Generall : and did prove him to be guilty of high Treason both against the person and the laws of his Soveraigne. My Lord (saith he) this fellow under pretence of Religion (for all must be covered with his

*Master At-
torney Ge-
nerall, his
evidence a-
gainst Pa-
pistry.
Papists are
guilty of
Treason.*

his shaddow) hath set up another spirituall Head over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of Intercession* besides Christ: also in his rebellious pride of heart he hath exalted Mans Merit, and made him a partie Saviour of himselfe, by satisfactory punishments, either here or in their feigned Purgatory. Thus is he a Rebell and an Abettor of Rebels against Christ.

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many waies. 1. He maketh it *no perfect rule*. 2. Hee teacheth blasphemously that the *Originall is corrupt*, and so shaketh the faith of all such as rest

They have
another
Head.

Another
Mediator.

How Pa-
pists doe
blasphemously a-
buse the
Scripture
in waies.

1.

2.

3. rest on the Scriptures. 3. Hee hath added to them mans writings called *Apocrypha*, to make them *Canon call*. 4. Hee bath feigned a *Traditionall word*, and equalleth the same with the Scriptures. 5. Hee debarred for a long time the *translating* of Gods Word into a known tongue, to keep the people from the understanding thereof. 6. Being enforced at length tot *translate* it, he hath of purpose done it *corruptly*, and with many *uncouth* and *obscure* words, hath hidden the truth still, to keep the people in blindnesse. 7. Yet this their so corrupt and obscure Translation is not admitted *indifferently to all*, but *to some*, and to these under licence, for which they pay money. 8. These parties, though they

they may read the Scriptures, yet must it bee with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sence than he suggesteth, though the Text bee never so cleare of it selfe.

9. They blasphemously publish that the Scriptures are a *Nose of waxe*, a *dead Letter*, *sowterly Inke*, *dumbe Judges*, and *a blacke Gospel*, *Inkie Divinity*, and may have one sense one time, and another at another time, according to the Churches state and condition.

10. They set up a *corrupt Latin Translation*, for as authenticall as the Originalls in the Hebrew and the Greek. 11. And lastly, they brought into the Church in stead of the holy Bible *a Booke of Lyes* to bee read.

9.
Cyprianus
in his Epist.
Log Babæ.

10.

11.

read. Thus is the wicked wretch guilty of High-Treason against our Sovereign.

Besides that, he hath counterfeited his Majesties broad Seale, inventing *New Sacra-ments*, never of Christ's institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruel and bloody manner, my Lord, he is no way longer to be endured: for wee shall never bee at peace as long as he may have liberty to live, for he is a rank Traitor to our King and State, and underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Common-Wealth.

Gentlemen (saith the Judge) you of the Jury have heard Master

*Counterfeit
Sacraments.*

*Papistry not
to bee toller-
ated.*

Master *Attorneys* witnesse, also what both Master *Verity*, and Sir *Christianity* have spoken against him : now that you have heard the evidence so fully, what say you touching the prisoner, is he guilty or no ?

Then the Fore-man, in the name of all the rest, answereth
Guilty my Lord.

Whereupon the Judge turneth to the Prisoner, and saith,
Papistry, thou hearest what grievous iniquities, foule and filthy abominations, murthers and massacres have been layed to thy charge; thou hast heard the *Verdict* of these so learned and well approved Gentlemen, chosen without all partiality to go upon thee. And they in their judgement, upon their consciences, have found

Papistries
appeale.

found thee guilty. What canst thou say for thy self, that sentence of death should not bee pronounced against thee?

My Lord, the *Fury* assuredly is corrupted by some meanes or other, else would they never have found me guilty: for our learned men have cited many of these in my behalfe, and therefore I appeale from them to a *Generall Counsell*, for the *tryall* of their honesty in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Fury* fell a murmuring, being much grieved to bee taxed of faithlesnesse and perjury. The worshipfull Gentlemen the *Justices* and Master *Sheriffe* began to speake in their behalfe, but the *Judge* standing up, stayd them and made

made answer for them.

Papistry, to be briefe with thee, thou art shamelesly impudent to accuse these worthy Gentlemen, for justly proceeding according to the cleare Evidence to thy face. For thy learned men, they have onely cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names, which indeed are proved to be counterfeits, abusing their unadvised Readers in their unjust defence of thee. As for thy *appeale* to a *Generall Counsell*, it is but to set a good face upon an ill cause; for thou knowest that wee have long desired a *Free Generall Councill*; but not a gathering together like the lewd *Conventicle* of *Trent*.

But

*The answer
to Papistries
appeale.*

But art thou not ashamed to conceit the bringing of these mens Verdict to the try-all? We must by them be tried, & not they by us. By what canst thou try the *Principles* of *Religio*? wilt thou deny them? Must *Fathers*, *Councils*, *Scrip-tures*, and all be brought under our judgements? Thou hadst no cause to tax the Jury, if any had been in fault, it should have been the witnesses: but canst thou tax *Verity* of lying, or *Christianity* of falsehood? As for M. *Atturney*, his speech is no more than your own words, writings, and practice doe testify.

Heare therefore thy Sentence, justly deserved before God and men.

Papistry, thou hast been indicted by the name of *Papistry*, of all

all these former treasons, rebellious, conspiracies, gunpowder plots, murthers, massacres, falsehood, heresies, Judasime and Paganisme, and of that thy detestable Idolatry, and for the same, hast been arraigned, thou hast pleaded not guilty, hast put thy selfe upon the triall, & being found guilty, having no more to say for thy self, this the Law.

That thou the *Master of Iniquity*, with the old *Serpent*, called the *Devill*, or *Satan*, thy father, with thy lewd mother that great *Whore*, drunke with the blood of the *Martyrs* of Jesus, which sitteth upon a scarlet coloured beast, as also with that false prophet the *son of perdition*, thy guide and governour, shall bee cast alive where the Dragon is, into the

Lake

Papistry
condemned
to the pit of
hell.

¹ Thes. 2. 7.
Rev. 12. 9.
& 17. 3. 9.
& 20. 4. &
¹ 9, 20.

R.V. 14.
10. 31.

Lake of fire, burning with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lambe, without rest day and night, the smoke of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

The Court breaketh up.

After this sentence, there is made an *Oyes*, and so the *Court* breaketh up, the *Judge* ariseth, the *Justices* and *Gentlemen*, attended him, the *Sheriffe* with the *Under-Sheriffe* and his servants goe before with the sounding of a *Trumpet*, and so doe conduct him to his *lodging*, and there doe leave him with rest and peace.

Laus Deo.



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of this little Booke for
spirituall use, besides the
litterall delight in the
Allegorie.

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hurtfull to man is
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his

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These things are the substance of all this booke couched within the allegoricall narrations, which is no dreaming dotage , no fantastick toy , no ridiculous conception , no old wives tale told ;

N 5 some

An answer
to such as
censure this
book.

some have an humour to delight in finding of faults; some are so envious that they cannot looke upon any thing which is anothers, but they must needs disgrace it; Perhaps some kicking Jade in reading is galled, and therefore doth winsh. Some are so riggedly grave, that forlooth, it is amisse to reade that wherein they may have occasion offered any way to laugh or smile: when they may remember that even *Abraham*, the gray headed, old aged, and grave father once laughed; as they themselves will also, whosoever they be, when the humour takes them.

If any dislike this little book for want of matter, let him be pleased to consider these one and forty particular instructions

No want of
matter for
religious uses

ons before set downe , with
the naturall and morall Philo-
sophy comprehended therein,
how also families may be wel
governed and also religiouly;
how love may bee preserved
among Neighbours ; what e-
vils are the disturbance there-
of, and what be the base con-
ditions of the niggards and
pinching worldlings , contra-
ry to such as be of a bountifull
and liberall disposition.

Besides all these things let
them be pleased to attend to
the scope of the Book, where-
in two things are principally
aimed at.

I. To discover to us our mi-
serable and wretched estate
through corruption of nature,
For the laying open hereof,
there is a lively description of
sinne, with the power, nature,
fruits,

*The scope of
the book.*

*To know our
selves by na-
ture.*

fruits, and effects thereof, how it first came, how entertained, bred and brought up, by whom, and where, with the severall kindes of sin, and the differing conditions of sinfull men, opposing vertuous courses, and under what colour they so do, to their own ruine at the length.

2.
*How to be
reformed.*

2. To shew how a man may come to a holy reformation, and so happily recover himself out of his naturall wretched estate. To worke this, here is delivered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discover sin, and to know sins to be sins; what commonly bee the lets and hinderances, in the discovery and search of our sinnes; what to doe, having found

found out our sins , and how to become humbled thereby, and how to sit down to judge of our selves without all partiality. Moreover here is manifest , what gifts and graces are requisite to an holy life. Lastly how we may know sin to be subdued , and in whom it is truely overcome.

These things being the true scope and right use of this Booke, and the matters therein contained so behovefull and necessary to every true Christian , I hope no sober minded man can , much lesse will finde fault with it.

If the manner, laying those things downe in a continued allegory , bee the offence to some , I doe suppose they know , that *Nathan* did teach *David* by an allegory : *Esay* and

*The manner
is allegoricall*

*2 Sam. 12.
Cant. 5.*

Ezek. 17.2.
& 19.

*Objection
answered.*

and *Ezekiel* taught the Jewes so too , and that our Saviour spake many parables to his hearers.

If any think it had been fit for a yonger wit, then for one grown old and gray-headed, surely *Nathan*, *Esay*, and *Eze-
chiel* were not young ; neither did those formes of speaking derogate any thing from their holy aged gravities. And it may be thus to allegorize upon such a subject matter from all these passages , in politicke government , required some more experience , then some perhaps conceit , though the thing done to their hand may seem now most easie.

But the fault, if a fault, per-adventure , is not simply imputed for making an allego-
ry : but in following it so

large-

largely , and for surfeting (as it were interlude-wise) some things , for the weightinesse of the matter therein contained , not seeming grave enough , as the Parables of Christ , & his Prophets were . For sin and sinfull courses of men should be so deciphered , as the Readers might rather be moved to lament , then occasioned to laugh .

First for the largenesse , it is no more then the necessity of the intended discourse required , as the scope before mentioned may sufficiently witnesse . The Parables of our Saviour in S. *Luke* , and of *Ezekiel* , were large , and they were prosecuted according to the nature of those things from whence they were taken , today open fully thereby what

Luke 15. &
16.
Ezek. 17.
& 19.

what they intended , and this
is but so , and no more .

I confesse the matter of
this allegoricall discourse to
be such (as may appeare by
the manifold lessons before
layed down , being the sum-
mary **Contents** of the book)
as ought to worke in every
Christian Reader sorrow of
heart in the deep considera-
tion of his miseries , till he be
recovered out of his wret-
ched estate : and withall to
cause a diligent endeavour in
sober sadness to better his
condition of living Christianlike
before God ; neither of
which is prevented by the
manner of handling , if all
would do , as some have done ,
first to read it after the letter ,
and then attend piously to
the spirituall sense , they
would

would attaine to that , which
in so penning it, I aimed at. I
knew the natures of men in
the world : I perswaded my
selfe that the allegorie would
draw many to read , which
might bee as a baite to catch
them , perhaps , at unawars
and to move them to fall in-
to a meditation at the length
of the spirituall use thereof:
which I well hoped that o-
thers more religiously bent,
would at the first discern and
make benefit of.

If two or three passages car-
ry not that gravity in shew,
as some, perhaps, could wish
they did : Let these consider
therein in those places the en-
forced nature of the allegory.
Then how that elsewhere in
all the rest of the booke the
carriage of the matter is very
farre

farre from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and well minded Reader. Lastly, that even those few passages are sharpe reproofes; and are no more an occasion to guilty parties, with the conceit thereof to make themselves merry, then that great Prophet *Elijah* his mocking (in a matter none more weighty) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort, abhorring *Baal*, might smile secretly thereat.

There is a kinde of smiling and joyfull laughter, for any thing I know, which may stand with sober gravity, and with the best mans piety, justly occasioned from the right apprehension of things, else had

had not *Abraham* fallen into it, nor holy *Job*, nor the righteous in seeing (which is strange) matter of feare. Well, I have clothed this booke as it is: It may be some humour tooke me , as once it did old *Jacob* , who apparelled *Joseph* differently from all the rest of his brethren in a party colourd coat. It may also be that I tooke (as *Jacob* did in his *Joseph*) more delight in this lad , then in twenty other of his Brethren born before him, or in a younger *Benjamin* brought foorth soone after him.

When I thus did apparell him , I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance , where he happily should come : and my

Gen. 17. 17
Job 29. 24.
Psal. 52. 6.

my expectation hath not failed ; deceived altogether I am not , as was *Jacob* in sending his *Joseph* among his envious brethren . For not onely hundreds , but some thousands have welcomed him to their houses . They say they like his countenance , his habit and manner of speaking well enough , though other too nice be not so well pleased therewith .

But who can please all ? or how can any one so write or speake , as to content every man ? If any mistake me , and abuse him in their too carnall apprehension , without the truly intended spirituall use , let them blame themselves , and neither me nor him : for the fault is their own , which I wish them to amend .

You

elf's
notes , and more maig-

His habit is no whit altered which hee is constrained by me to weare , not onely on working daies , but even upon holidayes and Sundaies too, if he go abroad. A fitter garment I have not now for him : and if I should send out the poore Lad naked , I know it would not please you.

This his coat , though not altered in the fashion , yet is it made somewhat longer. For though from his first birth into the world -it bee neere a yeare yet hee is growne a little bigger ; but I thinke him
to

151 v.

...c accept him, and use him,
as I have intended him for
you, and you shall reap the
fruit, though I forbid you
not to bee Christianly merry
with him. So fare you well
in all friendly wel-wishes,

R. B.

May 28. 1627.

FINIS.



Mary
Webb

